Psychiatrist says teaching race equality annoys whites

Los Angeles Tribune Calif

CHICAGO—Telling whites that Negroes are as intelligen as themselves is harming more than helping in the field of race relations, noted psychiatrist, Dr. Mandel Sherman believes.

Writing an article in the April issue of Negro Digest entitled "Is Education Inciting Race Hate", Dr. Sherman declares:

"Some of the educational procedures which are used actually intensify race prejudiced; for example, many people intensify their prejudices when they are told that Negroes are just as intelligent and capable as white persons."

"As long as those people think of the Negroes as inferior, their prejudices which are indeed present nevertheless, do not express themselves openly. When their security is threatened by scientific discoveries of Negro equality, their prejudices increase and multiply." 4-2-45

Dr. Sherman believes that present day education on facts of race must be revised. Too often whites are taught to be tolerant, he said, and—

"If a person feels that he is tolerant towards the Negro, he obviously must feel that he is superior.

Rather than teach whites the scientific facts of race, Dr. Sherman suggests that—

"Education for the removal of prejudice must be directed toward the removal of insecurity. If whites can be made secure in spite of their real or imagined competition with Negroes, if they can be educated emotionally to understand themselves and their prejudices, if they can be directed to look for the real causes of their own insecurity, the hope for removal will be much greater than before." 4-2-45

Dr. Sherman is author of a number of outstanding works in the field of psychiatry and a professor of educational psychology at the University of Chicago.

No 'Criminal Race'

Montgomery Advertiser

Folklore includes the belief that by the slant of the brow and the shape of the head you can tell whether a man is criminally inclined. Science finds no support for the notion. Companies which sell fidelity bonds present evidence that many an embezzler has no "criminal look," and that many an honest man does have. 3-1-45

Nor do physical distinctions which we lump together as "racial features" have any relation to criminality. The late Prof. Willem Adriaan Bonger of the University of Amsterdam, in a posthumous study published last year by Columbia University Press, concluded that no race is more predisposed to crime than another.

"To speak of criminal races is pure nonsense," Prof. Bonger wrote. "Crime is always limited to a comparatively small number of individuals in a race." 3-1-45

This conclusion of science becomes another brick in the structure of facts which show that the majority races in a country have no right to feel inherent superiority over minority races.—Des Moines Register.

NOTES ON SCIENCE

N.Y. Times 3-18-45

Race and Intelligence Again—Chemical Test for Butter

DIGITALIS TEST—

In an article which appears in the Journal of the American Medical Association Drs. Herrman, Decherd and McKinley state that more cases of digitalis poisoning occur among Negroes than among whites. Since the Negroes received the same treatment as whites we are told the difference is probably "due in a large part to lower intelligence and may indicate less careful observance of directions on their part." This is news, if true. Studies made by scores of anthropologists have failed to prove that Negroes are less intelligent than whites, given the same educational and economic opportunities. When it comes to "race," clinicians can evidently talk as much hokum as Hitler and company.

racial or national considerations," says Dr. George Steddard, commissioner of education of New York in the Negro Review, October issue. More likely they result from different cultural and educational opportunity, he said.

Dr. Steddard declares: "I can find nothing for example, in scientific literature against the the proposition that the American Negro, if given an equal opportunity with the whites in all the states, would be equal along intellectual, scientific and artistic lines. We do not know what the final rating would be, but we are certain that comparisons based on samplings of Negro and white persons at the present time are heavily distorted by social factors. Children of any race tend to improve in intelligence, as they do in health and vocational fitness, if offered decent opportunities in the home, the school and the community as a whole."

Intelligence Of Whites, Negroes Are Compared

The Informer Huston, Texas 9-15-45

NEW YORK — (ANP)— "All the evidence indicates that mental differences are not related to

If Everybody Does It

BY WICKES WAMBOLDT

If everybody does it, it is wrong. That statement does not, of course, refer to purely routine or superficial matters, such as carrying handkerchiefs, eating breakfast foods and saying "Hello" when the telephone rings. It refers to matters which have to do with character behavior. Age-Herald

It would be the height of over-optimism to say that all of the people live wholesomely and constructively, or that 50 per cent, or that even 25 per cent do. The person who lives wholesomely and constructively must resolutely plan his course, and literally "come out from among them." Birmingham, Ala.

That which everybody is doing can safely be regarded with doubt. Proverbially the person who goes with the crowd goes wrong. 9-20-45

Note: "If everybody does it, it is wrong," is an overstatement. Sometimes it is necessary to overstate a case, in order to emphasize it. But "if everybody does it, it is wrong," is a good slogan to keep in one's head to guard one against doing a thing just because everybody else is doing it.

* * *

The Colored Man's Mind

The colored man's mind is apt to work differently from the white man's mind. The colored man is likely to be more direct in his approaches and methods, particularly in dealing with his own race than the white man is. For instance:

A colored man in my city had a pair of pants stolen from him. Some time later, while strolling along the main street of the colored section, he spied a colored man wearing the stolen pants. Now a white man would have called the police and had the offender arrested. Not so the colored man. He marched up to the thief and said, "Dem is my pants you got on. Gimme my pants;" and he proceeded then and there to take his pants.

BOY, 14, GETS LIFE

ATLANTA (ANP)—The Georgia Pardon and Parole Board last week commuted the death sentence of 14-year-old Willis Myrick, Jr., in the accidental slaying of Charles R. Grimes, white hunter. Myrick claimed he was shooting at a squirrel when the bullet hit the white man. 9-23-45

Foot Measurements Of Negro Studied 9-1-45

Marvin Lasher of Los Angeles and the University of Southern California has arrived in Columbia to conduct a program of anthropalmetary, or measurement of the human body, sponsored by the faculty of the University of Southern California. Columbia, S.C. State

Experiments are being made at Allen university as Mr. Lasher's sponsor is particularly interested in the feet of the Negro, from which he will conclude a standard and send the results to various shoe manufacturers whereby they can design a shoe to fit the unusual shape of the Negro foot.

Mr. Lasher is living at the YMCA. He will teach sciences at University high school this fall.

Hampton Teacher Devises Standardized Test To Measure Knowledge About Negro

The Call
Kansas City Missouri 10-19-45

HAMPTON INSTITUTE, Va.—A standardized test, designed to the Negro and devised by Miss Mae Belle Pullins, head of the Testing bureau at Hampton institute, has just been published by the California Test bureau.

The test, which is unique in that it measures objective knowledge of the Negro rather than attitude about him, is believed to be the first standardized test of its kind and may be used as an instrument for measuring achievement in courses taught by many colleges and universities in Negro literature, Negro history, sociology, and cultural areas of race relationships. It is also suitable for use by interracial committees, study clubs and similar groups.

Designed for either self-administration or administrator by an examiner, the test was constructed by Miss Pullins after an examination of tests used by sociology and history teachers and a study of books and periodicals about the Negro. It covers six areas of general knowledge, including political and military events, social and economic events, education, literature, fine arts, and athletics.

Miss Pullins, who is the daughter of the Rev. and Mrs. J. A. Pullins of 26 Grant Ave., in Kearney, N. J., is a native of Edison, Ga. She was educated in the

MAE BELLE PULLINS
10-19-45

Kearney public schools and at Newark (N. J.) State Teachers college, Howard university, where she received the bachelor's degree, and New York university, where she was awarded the master's degree. She has also pursued special studies in education at Fisk university and is at present a candidate for the degree of Doctor of Education at New York university. 10-19-45

Previously an instructor in the public schools of Greensboro, N. C., and on the summer school staff of Livingstone Teachers college, Miss Pullins joined the staff of Hampton institute in 1942 as assistant to the coordinator of personnel service. She subsequently developed a centralized testing program for the entire college and is now director of the testing bureau at Hampton institute

69a-1945

Psychiatry

Psychiatry Comes of Age In a Mentally-Upset World

The psychiatric profession gave itself a big black eye in the years following World War I, thanks to the asinine antics of some of its practitioners. A few starry-eyed world-savers among them hit the headlines by grave pronouncements that eternal peace would be attained if only the heads of nations would get themselves psychoanalyzed at proper intervals. Others said that global harmony depended upon the willingness of statesmen to gather around mental hygiene round-tables every year or so to pass around some psychiatric sweetness and light. Some tried to muscle into the industrial field by seductive promises to employers that their labor problems would be solved if psychiatrists were hired to weed out strike-leaders and other "troublemakers," who were diagnosed as a bunch of maladjusted screwballs.

How different the picture is now! Psychiatry, as a result of its concrete contributions to the winning of World War II, has earned widespread public respect. The profession, after a prolonged and turbulent infancy, is at last coming of age. An impressively large number of psychiatrists are showing real signs of sound leadership in this very confused and troubled world. Many of them are shedding military uniforms which they wore with distinction to take front-line places in the fight for world peace and security.

Such a man is Maj. Gen. G. Brock Chisholm, deputy health minister of Canada, who yesterday shared the annual Albert A. and Mary Woodard Lasker Award for the most valuable contribution to mental hygiene in 1945. The other award winner was Dr. John Rawlings Rees of England who, as chief psychiatrist in the British Army with the rank of Brigadier, installed a splendidly progressive system of rehabilitation for mind-wounded Tommies, utilizing such recently-developed techniques as group therapy, democratic meetings of patients, etc. The Lasker Award was presented at the opening session of the two-day annual meeting of the National Committee for Mental Hygiene held at the Waldorf-Astoria.

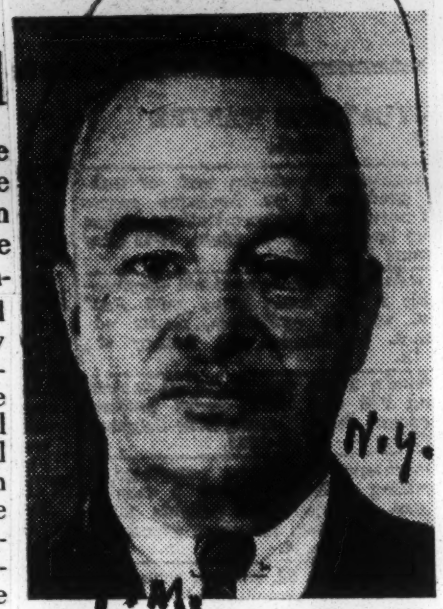
Both Chisholm and Rees have now turned their efforts to rehabilitation problems of returning soldiers, with emphasis on civilian integration.

Anothr soldier-psychiatrist, Dr. Julius Schreiber, recently released from active duty in the U. S. Army with the rank of Lieutenant Colonel, gave a stirring talk to the mental hygiene group on the evil psychiatric consequences of racial prejudice and discrimination, which warps the emotional and social life of both the victim and the aggressor. He chided organized psychiatry for not taking an active role in promoting specific movements aimed at racial and religious harmony, and called for psychiatric support of a permanent Fair Employment Practices Committee.

As psychiatric consultant in the Army's Morale Branch, Dr. Schreiber had a major role in drafting the famous Army Orientation talks on "Fascism" and "Prejudice" which aroused the ire of such reactionary Congressmen as Hoffman of Michigan and Rankin of Mississippi. These talks are now being widely used by schools and other civilian agencies in race-harmony courses.

The central fact about these psychiatrists is that they have their feet on the ground. They are actionists. They are deeply devoted to democratic principles. They deal with concrete issues. Their purview is based on actual experiences with men in the mass, rather than by limited contacts with idle-rich neurotics in psychoanalytic seances. They have a real message for an emotionally wrought world, and they should be heard.

Hats Off!



PM takes its hat off today to Maj. Gen. G. Brock Chisholm, Canadian psychiatrist, soldier, and humanist in the field of public health, who yesterday shared with Brig. Gen. John R. Rees, of England, the Lasker Award for the most significant contribution to mental hygience in 1945. His bravely unorthodox call for abandonment of traditional dogmas to avert world disaster will shock many reactionary and unthinking people, but it points a path toward permanent peace. (See Albert Deutsch's column on Page 12.)

69b-1945

SEES BLACK RACE ABSORBED IN WHITE

The New York Times

Dr. Linton of Columbia Holds Process Will Be Finished in U. S. in 300 Years

New York, N.Y.

Absorption of the Negro race into the general population of the United States within 300 years was forecast yesterday by Dr. Ralph S. Linton, Professor of Anthropology at Columbia University.

In an address before Protestant, Catholic and Jewish clergymen and religious leaders attending the second weekly lecture series sponsored by the Institute for Religious and Social Studies at the Jewish Theological Seminary, Broadway at 122nd Street, Professor Linton said that this process already had gone further than was generally known. 10-31-45

"Not more than 10 per cent of the American Negroes now have unmixed blood," he told the 300 men and women enrolled in the five-month course. "The bulk of the American Negro population is a rather complex mixture."

As the absorption continues, Professor Linton asserted, "in every generation a certain number of Negro genes will be incorporated in the white population." However, he contended, as time goes on the appearance of Negroid characteristics will "cease to be socially significant."

Speaking on the general topic "Anthropology as a Bridge to Intercultural Understanding," Professor Linton first pointed out the conditions under which two racial or cultural groups have been found living peaceably, side by side.

It has been established, he declared, that two groups "get along best" when each engages in certain occupations, thus eliminating direct economic competition, and when each group "regards itself as somewhat superior and has no particular desire to be accepted by the other."

Citing isolated examples in this country, such as that of the Mennonites in Pennsylvania, Professor Linton conceded, though, that such conditions could not be put into general effect in this country because of our tradition as a "melting pot" and because of our belief in "individual social mobility."

Dr. Robert M. MacIver, Lieber Professor of Political Philosophy and Sociology at Barnard College and Columbia University, presided at the luncheon session of the inter-faith forum.

At the two morning sessions, Dr. Hunter Guthrie, dean of the Graduate School at Georgetown University, discussed St. Francis of Assisi; and Dr. John T. McNeill, Professor of Church History at Union Theological Seminary, spoke on the "dissenting tradition" in American life. Dr. Louis Finkelstein is president of the institute.

Birmingham News Birmingham, Ala.

Race And Democracy

Many scientists, since the Hiroshima affair, have shown an unprecedented concern for values to which they were hitherto indifferent. The atomic bomb has brought home to them the social implications of what they are doing with a force which no other event in modern times has achieved. These experts in natural and applied science are aghast at the work of their own hands. They now realize that they must use the instruments of government and society to keep what they have wrought from blasting mankind off the earth. Science, in other words, is taking on a spiritual quality which it has not generally had except in the philosophy of some of the astronomers.

But this spiritual quality has long been conspicuous in the social scientists, for obvious reasons. A man like Franz Boas, beginning as a technical specialist in anthropology, finally emerged as an inspired preacher of brotherhood for the salvation of democracy. Nowhere is that fact more striking in evidence than in the little book, "Race and Democratic Society," which has just been published. This product of German universities who gave anthropology an American habitation, has found in his science the mandate and challenge to seek the ears, heart and mind of the man in the street for the application of his findings about race and man and freedom and peace.

If most intelligent Americans today realize that there is no such thing as purity of race, that racial superiority is an assumption based on prejudice and not on truth, that acquired cultural habits should not be mistaken for inherited characteristics, that race does not determine mentality, we are indebted to Franz Boas for having drummed these conclusions into us. His approach was, first, through the teachers he trained, but, in his later years, particularly during the war, he found that he could not confine himself to this gradualist method. He, therefore, took his case to the people, and sought to utilize every available means of gaining the attention of the man in the street.

The situation, he felt, was too urgent for the medium of mere scholarship. Until his death some three years ago, he strove mightily in availing himself of every device of modern communication to make all of us understand that racialism is the enemy of democracy, that democracy cannot survive the growth of bias and prejudice, that unless the fruits of social anthropology become the food of the American people, we are shutting ourselves off from the ideal of democracy. "Race and Democratic Society" is a compilation of addresses and papers poured out by a man in his 80s, who could not rest when the world stood in such dire need of being told the truth.

He insisted: "Freedom of thought can be obtained only by the most searching scrutiny of current opinion and of our own minds. It requires hard and courageous work to recognize where the irrational prejudices of the day take the place of rational thought." He insisted: "Each man is to be treated according to his individual worth, no matter what his racial, national or religious affiliations may be." He was a humanist, to whom man, primitive and modern, was an open book.

Racial Characteristics

11-26-45

Hiram Revels, Negro Patriot From Bilbo's State

Daily Worker N.Y. N.Y.

UNITED STATES Sen. Hiram R. Revels, born 123 years ago today, was a Negro. He was elected from Mississippi in 1870 to fill an unexpired term in the Senate. He afterwards lived at Aberdeen, Miss., where he died. Prior to moving to that state he had helped organize two regiments of Negro troops in Maryland for the Union Army. It was on the basis of his record for service among his people in the central states that he went to Mississippi as manager of freedmen's affairs.

The Negroes, recently freed from slavery, were struggling, hand in hand with poor whites, to establish orderly governments in Georgia, Mississippi, South Carolina and other southern states. They were seeing, for the first time, an opportunity to establish free schools for black and for white children together. They were setting up laws which would guarantee women equal rights with men. They were creating democracy.

All these progressive efforts were being savagely opposed by the former slave owners. 9-1-45

Sen. Revels, in the second session of the 41st Congress, spoke for the poor white and Negro citizens of Georgia against the land owners' attempts to nullify the Reconstruction laws. Showing that the former slave owners had fraudulently got possession of the state legislature, Revels demanded that Congress keep faith with the black men and women the Union had pledged to free. 9-1-45

The people of Mississippi could give their Senators, Theodore Bilbo and James Eastland, no better reading assignment than for these unworthy successors of Hiram R. Revels to study his speeches. They are exercises in statesmanship, such as Bilbo and Eastland know nothing of.

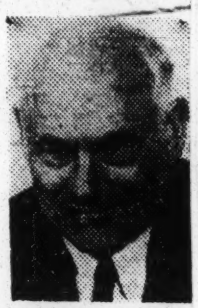
Rally for Freedom

Daily Worker 6-23-45

by Robert Minor

OF THE 130,000,000 population, the culture and political tradition, language, arts and economic life of the United States, the **greatest single source** abroad is the British Isles.

The **second largest single source** of population, and also of a part of its cultural heritage, is **Africa.** This is not so often remembered. But it must be borne in mind more and more.



For there is a rising conflict over the situation of the Negro people in this country. The 13,000,000 American Negroes are only one-tenth of the total population of the country, but they are far more than one-tenth of the reality of American political life.

This is because of the peculiar position of the Negro people in American life for 300 years. There has never been a major crisis in this country in which the question of the Negro people did not cast at least a partly decisive influence. And there cannot be in the present time or the future any settlement of a single large question of American economic or political life that does not impinge upon and merge with decisions on this great question. 6-23-45

This is true in the war. It is true of every military service, of recruiting, training, tactical use of troops, discharge and service points of soldiers who were not permitted in combat service. It looms now in the forecast of peace—in the question of reconversion, jobs, discrimination in employment, in seniority questions, housing and all of the vast political movement for social legislation after the war. And there has come a change in relationship of forces:

First is the maturing of the liberation movement among the Negro people and their leadership.

Second is the beginning of a merging of efforts of the Negro people and of the labor movement; although it is only a beginning and has far from overcome the gross discrimination that has disfigured and weakened most of the labor movement from its inception.

Third is the interaction of the American Negro people's movement with the worldwide experience of the war.

Fourth is the counter-movement of reaction, attempting to arrest the development toward Negro freedom and especially to make use of dislocations of reconversion to break up or weaken the relations between the trade unions and the Negro people.

The great annual event instituted two years ago under the name of Negro Freedom Rally is about to take place next Monday at Madison Square Garden in New York, and this makes appropriate a little glance at the past.

6-23-45

FOURTEEN years ago the famous Scottsboro case had its origin in northern Alabama with the arrest of nine Negro boys, aged 14 to 20. From the protest against the condemnation of eight of these innocent children to death flowed the biggest mass movement concerned with the liberation of the Negro people that has been seen in this country since the American Civil War.

A new element was thrown into the struggle of the Negro people by the fact—as both friend and enemy said—that the Communist Party initiated with its own line of policy the struggle for the saving of the condemned boys. One of the most dramatic moments of American history will be described by our school books of the future as beginning when a cook in Chattanooga, Tennessee, was found by her employer collapsed and weeping in the kitchen. "What is the matter, Ada?" asked the employer. The cook, Mrs. Ada Wright, told him that her two boys had just been sentenced to death at Scottsboro, Alabama. No one had taken the trouble to notify the mother until after the boys, 14 and 17, had been condemned to death. The employer, a modest salesman, wanted to comfort the mother, and, knowing nothing else to say, told her: "Ada, I don't know whether anybody can save your boys, but if anybody will try, it would be the Communist Party."

Years later, Mrs. Ada Wright told me this. She walked at random around Chattanooga, Tenn., inquiring of every colored person she met: "Where is the Communist Party?" Someone in the segregated Negro district of Chattanooga found the Communist Party, and a great movement began, the powerful effects of which are felt in the growth of the Negro liberation movement to greater size, higher hopes, and relative successes achieved. It had its effect in stimulating an alliance of the Negro people and the trade unions, some consequent election successes of labor and the Negro people together, the sometimes successful pressure for anti-discrimination laws, and a small beginning of success against the rotten racial discrimination in the armed forces.

* * *

WHY did the connection of the Communist Party with the case raise it above the dead level of ghastly blood-lettings that have silently passed unknown to history these many years? Because the Communists saw the true nature of the struggle. What appeared on the surface as either a criminal case or a miscarriage of justice was seen correctly by the Communists as really a sudden and violent manifestation of the old oppression of a whole Negro people. 6-23-45

The movement is not a Communist movement. The very nature of the success at that great turning point at Scottsboro 14 years ago, was that the whole movement, far beyond the Communists, was given new strength of organization and method.

What was begun 14 years ago has been enormously matured during this war, both by the correct support of the just war and by the resolute (though not at all sufficiently resolute) struggle for the elimination of the beastly Hitlerism of the Jim Crow system at home and in the armed forces.

The third Negro Freedom Rally ought to register something new, as befits the changing situation. Time is running fast. Great new strength must be given to the fight now.

Negro History Week At Ben Davis Club

Daily Worker N.Y. 2-15-45

By EUGENE GORDON

The Negro History Week exhibit at the Ben Davis Club, 2315 Seventh Ave., is scientifically arranged, beautifully mounted and the most attractive I have seen in a half dozen years. 2-15-45

There have been other Negro History Week exhibits which were pictorially attractive. But the scientific selection of material in this one and its arrangement historically and according to subject matter make it by all odds the best to date, as far as New York is concerned. The exhibit was arranged by Tessie Abramowitz, the club's press director; Bobbie Withers, educational director; Vivian Hunter, vice-president, and other members.

Once inside the door the visitor sees immediately a display of Daily Worker and The Worker clippings above a head reading A Special Kind of Newspaper. This paper's role as a campaigner for the people's rights is illustrated with clippings on famous cases, including that of Mrs. Recy Taylor, young Negro wife and mother, on whose behalf there has developed a nationwide movement for Negro rights.

A table beneath this exhibit holds two Daily Worker scrapbooks, one general and the other political, and books and pamphlets on the Negro question and on the CPA's part in solving it. 2-15-45

From there on, the walls right around the room are filled with board panels on which are mounted pictures and clippings relating to the Negro's part in American history. What gives the exhibit the right to be called scientific is the historical (not mere chronological) arrangement of the materials.

The arrangers thoughtfully displayed books and pamphlets on the subjects discussed in the pictures and clippings right underneath these pictures and clippings. A club member with a knowledge of carpentry built shelves around the walls underneath the exhibits. These shelves are filled with such books as relate to the periods described in the exhibits. 2-15-45

It was a sensible idea, also, to have this reading matter not simply as so much literature by and about the Negro, but literature which, if studied, will help to make the history as outlined all the clearer.

Most Harlem people's organizations have cooperated by lending books, paintings, prints, clippings, pamphlets, photographs and posters. The National Association for the Advancement of Colored People, the Negro People's Theater, the National Negro Congress, the Negro Labor Victory Committee, the 135th St. Branch of the New York Public Library, the George Washington Carver School, the YMCA and YWCA, the Communist Political Association all helped.

Furriers Union Holds Exhibit As Part of Negro History Week

Daily Worker N.Y. 2-17-45

The Fur Dressers and Dyers Union, CIO, has again arranged a noteworthy exhibit entitled The Negro in American Art now showing at the union's headquarters 245 Seventh Ave. The exhibit is being viewed by many hundreds of workers. Consisting of 84 oils and two pieces of sculpture the exhibition is part of Negro History Week.

The work hanging is of high quality and represents some of the outstanding artists in the United States, including Alexander Brook, Philip Evergood, Robert Gwathmey, Julian Levi, Reginald Marsh, Horace Pippin, Jim Turnbull, Moses Soyer, Thomas Hart Benton and many others.

Five of the artists, Pippin, Ernest Crichlow, Jacob Lawrence, Ellis Wilson and Charles White, are Negroes.

Harry Martel educational director of the union, who arranged the exhibition, says the workers are very enthusiastic about it and hopes all unions would do the same in their halls.

"Very few workers," Martel says, "get a chance to visit the art galleries or the museums. Thus, we bring important art to them. Last year's show was seen by a great majority of our members and this show is surpassing last year's marks."

Favorites of the workers include Crichlow's Furlough, Evergood's Production With a Song, a richly colored painting of three Negro construction workers high atop the city, Benton's An American Romance and Jacob Epstein's bust of Paul Robeson, one of the two pieces of sculpture in the exhibit.

Most of the oils were executed prior to the war and although they reflect many aspects of Negro life they do not, unfortunately, deal directly with the world conflict except in one or two instances.

This show is the best ever put together by a trade union and should inspire other unions to do likewise.

—N. L.

Turpentine Farm by Ellis Wilson

Gov. Tobin Sets Negro Week

Daily Worker - New York

BOSTON, Mass., Feb. 9.—Gov. Maurice J. Tobin, in a special proclamation, has designated Feb. 11 to 18 Negro History Week, and has called upon schools, churches, libraries and meeting houses to hold suitable observances. In the proclamation, which declares that the annual observance of Negro History Week is a general civic duty, and not peculiar to the Negro people, the Governor wrote:

GOV. TOBIN

"The Commonwealth of Massachusetts takes just pride in the achievements of colored Americans in all fields of endeavor. From colonial times it has helped to foster the progress of the colored people, and in every generation men and women of the Negro race have gained eminence, often against heavy odds.

"Massachusetts gave to the nation the first Negro poet to attain international renown, Phyllis Wheatley, whom George Washington praised. In the Revolutionary war colored men like Peter Salem, who shot a foreign major dead at the battle of Bunker Hill, fired shots for freedom 'heard round the world.' The Boston Massacre Monument on Boston Common commemorates the martyrdom of Crispus Attucks, first American to fall in our war for national independence.

"Whenever our country has stood in mortal peril, the loyalty of colored Americans has always been unquestioned. In the Civil war of 1861-1865, two Massachusetts regiments, manned by Negroes, swelled the Grand Army of the Republic and brought the conflict to preserve the Union to a successful conclusion by their heroism. The Spanish-American war of 1898 and the first World war of 1917 also bore imperishable evidence of the colored people's devoted patriotism. In every theatre of the present global war colored Americans are defending our country in this supreme test of its strength."

Negro History Week

ATLANTA World 2-11-45

The observance of Negro History Week this year, as in former years, will be attended by speeches, orations, and possibly plays, depicting the culture and achievement of Negroes in Africa, America, and over the world. Emphasis will be given to contributions of Negroes to the culture and growth of America in War, in literature, in music and in the arts and sciences. And some small attention will be focused upon the conditions of Negroes in slavery. To suggest that these contributions of the Negro to the enrichment of American culture should be forgotten, it to display an improper respect for the past. But, in like manner, to emphasize these at the exclusion of a definite program and plan of action for the future, would be equally invidious and shortsighted. So then, in our celebration let us give due deference to the past without losing sight of the great problems of the present. 2-11-45

We shall be rendering an invaluable service to the race if in our celebration we teach the youth that it is as much a part of the study of Negro life and history to seek full integration of Negroes into American democracy as is the tribute we pay to the memory of Booker T. Washington; that seeking the right of active participation in the political life of the community is as important for our youth to know as is heroism of Frederick Douglass and that history is as surely being written today by the acts and deeds of greatness by our living heroes as it was ever written in any other period of the world's history. Literally then, history, Negro history included, is being enacted and written before our very eyes and in our times. The question is, will future generations, viewing the works of our hands, be constrained to emulate our examples and use them as springboards upon which to build a greater future and a sounder civilization.

Army Fort Celebrates Negro History Week

Daily Worker 2-12-45

The Army took note of Negro History Week which began throughout the country yesterday by releasing news that all officers at Fort Huachuca, Arizona, were given a course of lectures dealing with the role of the Negro in the Army, and his place in a democracy.

The officers at the Fort attended the lecture at the direction of Col. Edwin N. Hardy, post commander. Col. Hardy as well as a group of other ranking officers conducted the lectures. The now famous and excellent Army picture, "The Negro Soldier" was shown. In one of the lectures, "The Negro Soldier in American History," Lieut. Col. Roscoe Giles lauded the American Negro for his part in building the nation, stating: "He boasts of an unbroken chain of loyalty, extending over 300 years."

"Negroes are proud of their military history," Lieut. Col. Giles declared, "Since childhood the Negro soldier heard at home, in school from the pulpit, from the lecture platform of the contributions Negroes have made in every war in which America has engaged. Many men in the service are sons, grandsons and great grandsons of veterans of former wars. . . . Unfortunately, much of this history is unknown to unit commanders of Negro troops. In recent years, much has been done to remedy this omission, first by Negroes themselves, and by the one hundred or more Interracial Commissions, especially in the South. These commissions, composed of liberal-minded whites and Negroes in the South, have dedicated themselves to the task of assisting Negroes in attaining the status of full citizenship by facing the problems presented fearlessly and attempting a solution based on present, the Negroes "have had to the tenets of Christianity and the Golden Rule."

The officers attending the lectures were told that the Negroes have the attitude "This is our country; the American flag we have ever known" and are striving to overcome the "second class citizenship" that has been imposed upon them. In each war, the struggle for the privilege of fighting," the officers were told. Speakers

Negro people. The showing which is at the union headquarters at 245 Seventh Ave. from February 14 to 28, includes the work of outstanding American painters and sculptors. 2-7-45

As part of its observance of Negro History Week the Fur Dressers Union is holding its second annual Art Exhibition, in tribute to the

Negro History Week Aids Us

The Louisiana Weekly 2-10-45

FEBRUARY brings us Lincoln's birthday and, little known as it is, the birthday of Frederick Douglas, one of the greatest Negro men ever to walk along America's Freedom Road. Significantly enough, one week of this historic month has been designated in many cities and states as Negro History Week. That is the week of February 11-18. All of us in our churches, clubs and organizations should see to it that there is some official observance of this week. We should make it one of the biggest events of the year.

One of the things that makes for the unity and stability of a group is common knowledge of a common culture. Other racial groups go to great extent to emphasize their cultural heritage, to immortalize their heroes and hold them up as patterns for the youth. We Negroes should not be guilty of doing less. It is our duty to bring before the American public, black and white, events and personalities who have played significant roles in our thrilling, glorious history. 2-10-45

All of us should know as well as we know our Bibles the story of Negroes like Crispus Attucks, Peter Salem, Denmark Vesey, Gabriel, Harriet Tubman, Sojourner Truth, Nat Turner, Frederic Douglas and countless others. We shouldn't be nation stic about it, either. The roles that freedom-loving white people like Wendell Phillips, Harriet Beecher Stowe, William Lloyd Garrison and the unforgettable martyr, John Brown, and others have played in our development shou be highlighted.

Negro History Week comes a most important time this year. It comes in a period hen the forces of democracy are at the threshold of victory and when the Negro is in the front line of battle. A look at our history will strengthen us all in the ideals for which we and all other freedom-loving peoples of the world are fighting.

Nothing else in our culture is so capable of giving us that fine feeling of race pride. Nothing else in American culture is more capable of strengthening interracial unity which is so sorely needed for the tasks that lie ahead. So don't forget. Let the observance of Negro History Week in February permeate your activities.

—(By Margaret Taylor Goss for ANP)

Our Debt

New Masses - 2-13-45

Negro History Week is a good time to ponder how best we may repay the great debt our nation owes the Negro people. The vestiges of slavery are still abroad in the form of Jim Crowism in all its ugly forms. And these relics of degradation not only do violence to the human dignity of our black American brothers but also debase the soul and the democratic vision of all our people. Our historians have not yet recognized the essential contributions of the Negro people to the building of our nation. Lincoln's great Negro contemporary, Frederick Douglass, the fiftieth anniversary of whose death occurs this month, is still too little known by the general public. 2-18-45

The chief problem, however, is not to reform the historians, but to wipe out all the legal, material and moral discrimination still rampant in real life which written histories inevitably reflect. We welcome the contributions of progressive historians toward illuminating the problems and traditions of the Negro people. And there could be no more fitting prelude to Negro History Week than the action of the Georgia legislature in repealing the state poll tax. The elimination of the poll tax everywhere is an indispensable measure for raising the Negro—and millions of disfranchised whites—to the level of citizenship that is the common right of all Americans.

Courier-Journal Louisville, Ky.

Negro History Week

To the Editor of The Courier-Journal.

On Sunday, February 11, at 4 p.m., the celebration of National Negro History Week will open with a public program at the Lampton Baptist Church. Dr. Nancy B. Woolridge, head of the department of English of the Louisville Municipal College, will be the guest speaker of the afternoon.

This week is a week for enlightenment on the achievements of the Negro race. It is a week in which the nation has its eyes opened to the fact that there are Negro singers other than Marian Anderson, Roland Hayes and Dorothy Maynor, Negro scientists other than the late George Washington Carver, Negro sculptors other than Meta Warrick Fuller, Negro pugilists other than Joe Louis and Henry Armstrong, Negro sprinters other than Ralph Metcalfe and Jesse Owens, Negro educators other than Mordecai Johnson and the late John Hope and Booker T. Washington, Negro church leaders other than Clayton Powell, Sr., and Howard Thurman, Negro sociologists other than Charles Johnson and E. Franklin Frazier, Negro poets other than Countee Cullen and Langston Hughes, Negro politicians other than Arthur Mitchell and Clayton Powell, Jr., Negro actors other than Paul Robeson, Hattie McDaniel and Lena Horne, Negro architects other than Paul Williams and Sam Plato, Negro businessmen other than C. C. Spaulding and Jessa Binga, Negro artists other than Aron Douglass and the late Henry O. Tanner. 2-10-45

As Louisville enters upon its third annual celebration of Negro History Week, let us hope that the Negro will be inspired to take the torch which has been passed to him by Negroes who have achieved and made noteworthy accomplishments and that the nation will be so impressed with his noble deeds that it will open wide the doors leading to democracy that he may enter, not as a Negro, but as a respectable American citizen.

MYRTLE B. CRAWFORD, Director.
Louisville.

Toward Freedom

Daily Worker N.Y.

NEGRO History Week is an appropriate time for all of us to think deeply upon the really big lesson of Negro history; namely, **just as the Negro's progress toward freedom is fundamentally dependent upon the decisive economic and political trends of the nation, so the welfare of our country as a whole is very largely dependent upon the further extension of Negro democratic rights.**

This lesson was early impressed on the leaders of our country way back in the 18th century when the newborn nation was fighting for its right to exist. At first reluctant to use Negro troops, the Continental Army was finally forced to do so in order to stave off defeat. And on Boston Common, at Bunker Hill, with Washington at Valley Forge, and elsewhere, the heroism of Negro fighting men did much to make possible the realization of those unalienable "Right of Man" for which the colonists fought.

It is no mere coincidence that during this period of the American Revolution, as the nation advanced toward independence so likewise did the Negro people move forward in many ways toward freedom. The development was so marked that the renowned Negro historian, Carter G. Woodson, calls it the "hey-day of victory for the ante-bellum Negro."

by Doxey A. Wilkerson

In contrast, during the first half of the 19th century when the reactionary slave economy was spreading rapidly, and even coming to dominate in large measure the federal government, the Negro people were pushed downward into the most brutal, institutional form of human degradation that the world has ever seen. 2-12-45

* * *

BUT the Negro's progress curve turned sharply upward during the period of the Civil War and Reconstruction, when the nation was in danger of being split wide open. The basic interests of the growing bourgeoisie of the North, the young but militant labor movement, the free farmers of the North and the fighting Abolitionists—all coincided during this period with the freedom goal of the Negro people. Indeed, those interests could not then be successfully defended save through the freeing of the Negro slaves. The Emancipation Proclamation was no "social reform" measure; it was what Lincoln called a "necessary war measure" to save the Union. So likewise must we interpret the many democratic advances of the Negro people during Reconstruction as necessary means of consolidating in peace the victories which some two hundred thousand Negro troops had helped the nation to win on the battlefield.

In the present period of our history, the survival goals of our nation have again come to coincide with the freedom goals of the Negro people; again their mutual interdependence has been made strikingly apparent. Fundamentally it was the nation's imperative needs for continued existence which have made possible the rapid wartime advances toward full Negro democratic rights. It is no less true that the extension of Negro democratic rights, which brought the Negro masses into firm unity with the broad democratic coalition of national unity, has tremendously

AND now, what of the period after this war? What then has been won? What will happen to the triumph of progressive political forces of America. 2-12-45

The Big Lesson Of Negro History

2-12-45

W. E. B. DuBois

The Chicago Defender Chicago, Illinois

Delegate To Pan-African Congress 9-29-45

THE NATIONAL ASSOCIATION for the Advancement of Colored People voted at the last meeting of the board of directors to send me as a delegate to the Pan-African Congress which has been called to meet in London, October 15 to 21, 1945. There have been five meetings called "Pan African" before this: the first in 1900 called by a West Indian barrister and then a series of four called and supported by the National Association for the Advancement of Colored People, under my direction.

Strictly speaking, none of these congresses were "Pan African" in the sense that they represented all Africa; but they did initiate the idea. They were attended by a considerable number of Africans and they represented, as no meetings have before or since, the general attitude of Africans and their descendants in the matter of their freedom and autonomy.

THERE IS NO REASON to think that the present Congress is going to be more "Pan African" than the others. In fact, Africa is a vast and deeply separated continent and its unity must be a matter of future planning and upbuilding rather than of past fact. Nevertheless, the peoples of Africa and more especially the darker peoples of Negro and mulatto origin, have had in modern days increasingly common oppressions, desires and ideals. It will be difficult to weld these into one great united demand but it will not be impossible.

One natural difficulty this congress may bridge: heretofore, quite naturally, the African peoples have been represented by educated men, trained largely in the professions and more or less permanently resident in Europe. To these have been added some merchants and traders. These people had a natural right to speak for African aspirations; but, on the other hand, the great mass of workers, artisans and technicians have not heretofore been generally called into counsel.

Idea Conceived In London

WHEN THE TRADE UNIONS from all parts of the world met in London last winter, the representatives from Africa conceived the idea of a Pan African Congress and organized a committee to that end. This committee, under the secretaryship of George Padmore, (the nephew of that first West Indian barrister who called the Pan African Congress in 1900), has arranged for the meeting in October. They have appealed for cooperation to Negro citizens of the United States and the West Indies, but many difficulties, due to the war, have given this appeal, little publicity.

The National Association for the Advancement of Colored People wants a real and representative Pan African Congress to meet in the near future. It realizes that the present meeting can only be preliminary to such a more complete organization, but it wishes to do everything that it can to further the movement. For that reason, although the time is short, I am asking the United States Government and the British Government to allow my attendance at the London meeting. If I go, I shall go as an individual but taking with me the sympathy of the National Association for the Advancement of Colored People and a promise of its further co-operation whenever a permanent organization is formed.

I should be glad to hear from any persons who are interested in this movement or any organizations who would like to send delegates.

The Winds Of Time

Pan-African Conference Opens Oct. 15 In London

The Chicago Defender Chicago, Illinois 10-6-45

By GEORGE PADMORE
(Defender London Correspondent)

LONDON — Over 100 Negro delegates from Africa, the West Indies and America representing world-wide Negro labor and progressive organizations will convene in Manchester after the Paris World Labor convention, it was announced this week.

Called for the week of Oct. 15 by the Pan-African Federation, the World Pan-African Congress will be the first mass convention of Negroes ever held in Britain.

Meanwhile, colored delegates to the second World Trade Union conference arrived in London during the past week from various colonial territories, and departed for Paris following consultations with the British Trade Union officials.

Among the delegates are Wallace Johnson, representing Sierra Leone; James Annam of the Gold Coast Railway Workers; and Chief Coker, vice president of the Nigeria Trade Union congress.

Coker replaces Bankole, who was delegate to the first World Conference held in London last February. It is reported that Bankole's weak leadership during the recent transit strike in Nigeria resulted in his replacement as delegate.

Chief Coker, considered the Philip Murray of West Africa, is expected to relate the details of the Nigerian strike at the Paris conference, and to thank CIO representative R. J. Thomas, president of the Auto Workers union for the support rendered the African workers.

Other colonial delegates who passed through London were Ken Hill, vice president of the Jamaica Trade Union council, and David Harper and Jocelyn Hubbard, president and secretary respectively of the British Guiana Trade Union council.

Hubert Chrichlow, who represented British Guiana at the London conference, is now attending the all West Indian labor congress in Barbadoes where questions of the West Indies' self government and federation are being discussed.

Ceylon will be represented by C. H. Fernando. Reports reaching London disclose that Cyprus delegates elected for the Paris conference were arrested by British officials.

The eighteen native trade union leaders including the delegate to the February London conference will stand trial on fifteen charges, including atempting to overthrow British rule and uniting Cyprus with Greece.

The biggest headache facing colonial delegates is how to live while in Paris. Upon their arrival, London colonials were informed by Citrine that they must pay their own fares and hotel expenses, which amount to $20 daily. Some Indian delegates had decided to return home, as $20 a day is more than native workers in India make per year.

In order to avoid scandal, the British Trade Union congress voted to give the colonials $5 daily toward expenses.

Aims of the Paris conference are: (1) A constitution of the New World Labor Federation; (2) Election of officers; and (3) selection of permanent international headquarters for a new labor set-up.

Dr. DuBois In London; Leads Pan-African Meet

Chicago Defender Chicago, Ill. 10-20-45

NEW YORK.—Dr. W. E. B. DuBois, director of special research for the NAACP, and Chicago Defender columnist, left New York by plane last week to represent the NAACP at the Pan-African conference in London.

While in London, Dr. DuBois will write a series of articles on the colonial question for the Chicago Defender under the title, "The Impact of the Negro Soldier on British Life" and "The Outlook for the British Colonial."

Called to consider problems of African people, the Pan-African conference is being arranged by African student groups and African Trade Union delegates, and will continue the work begun in the Pan-African Congresses initiated by the NAACP in 1919.

These congresses were held in 1921, 1923 and 1927, being successively in Paris, London, Brussels, Lisbon and New York. This will be Dr. DuBois' eighth attempt to get a permanent organization going.

The NAACP first sent him to Paris after the first World War to gather data concerning colored soldiers. While there, he called a Pan-African Congress there to center world attention on the future of Africa.

Efforts to continue the series after 1927 failed and the idea was dropped until the Negro Trade Union delegates meeting in London last winter appealed to the NAACP and others to call a congress this fall.

There was some hesitation, however, because of war conditions and difficulties of travel. The association decided recently that the meeting was important enough to warrant sending a delegate.

Dr. DuBois will assure delegates of the sympathy of the American Negroes and will offer co-operation in calling in a larger and more representative congress in 1946 or 1947.

Pan-Africans Extend Greetings To Negro America

Chicago Defender Chicago, Illinois

By GEORGE PADMORE
(Defender London Correspondent)

LONDON—After hearing a report by DuBois on the status and aspirations of thirteen million Afro-Americans based on historic survey from the reconstruction period to the present period, the Pan African Congress passed a resolution of solidarity and extended fraternal greetings to peoples of African descent living in the United States.

The Congress declaration ran as follows: "American Negroes continue their demand for full rights of American citizenship, economic, political and social. They will continue to fight for their rights by intelligent organized planning, as well as by legal contention and political pressure. Pan African Congress opposes the unequal distribution of wealth, also the rule of wealth and the conduct of industry solely for private profit.

"We offer a united effort with trade union labor. We believe that the success of Afro-Americans is bound up with the emancipation of all African peoples; also other dependent peoples and laboring classes everywhere." 11-10-45

Discussion on the American Negro subject took place in a special session at which fraternal greetings from Philip Randolph, international president of the Brotherhood of Sleeping Car Porters; Jones Quartey, secretary of the African Students' Association of America and Canada; Lester Taylor, secretary of the International Convention of African Peoples of the World, organized by the New York Harvey club, were announced.

Warm applause was expressed by colonial delegates, after which the above quoted resolution was unanimously adopted.

W. E. B. DuBois

The Chicago Defender
Second Pan African Congress

AFTER THE ADJOURNMENT of the second Pan-African Congress, a committee met to strengthen the proposed permanent organization. Gratien Candace of Guadalope was elected President and Isaac Baton, a West Indian teacher in the public schools of Paris, was elected Secretary. A general committee was placed in charge of the permanent organization.

11-3-45

From Paris, I went to Geneva to lay the resolutions of the Pan-African Congress before the League of Nations and to request of the League a special section to deal with the native labor in the International Labor Bureau; representation on the Mandates Commission; and an international institute to study the Negro problem. With this the second Pan-African Congress came to an end. In attendance with me at this Congress were Walter White and Jessie Fauset. Miss Fauset and Dr. Rayford Logan were indispensable for translations into French.

The Press Comments

Chicago, Illinois

NOTHING, HOWEVER, can register the meaning of the second Pan-African Congress better than the notices which it received in the world's press. In England, the London Times, once the greatest newspaper in the world and still powerful, gave full reports of the sessions in London and Brussels. The Manchester Dispatch said of the London meeting, "The white races do not naturally look forward with joyful emotions to the day when a prolific black race will rule. We may salve our fears by pinning our faith to the mollifying effects of education, religion and civilization, but the time may come when we shall have to submit ourselves to the tender mercies of our dusky conquerors."

The Westminster Gazette reported the resolutions of the Paris meeting in detail. The Aberdeen, Scotland Free Press called the Congress, "A significant sign of the times. The educated Negro has become vocal. He has tasted some of the fruit of the tree of knowledge, and has been asking himself questions — questions, some of which even the white man may find it difficult to answer." Sir Harry Johnston wrote of the Congress in the London Observer. The London Christian World said, "Every white man present must have been amazed at the revelation of power and ability. Of course, there was eloquence, that goes without saying when the speakers are Negroes. But most Europeans must have envied some of the speakers' command of lucid English.

Constructive Suggestions

IN CERTAIN INSTANCES it was only eloquence; but there was substance in most of the speeches and constructive suggestions in some. One could not fail to be impressed with the sense of potency and possibility. Friendliness was a marked feature. Most of those present had never met before, yet one cannot recall a Congress in which it was easier for a sheer outsider to feel at home. There was courtesy and good-fellowship on every hand. The London African World had several articles and Punch took a pleasant dig at us, "'NO ETERNALLY INFERIOR RACES,'" HEADLINES IN THE TIMES. "No, but in the opinion of our colored brothers, some infernally superior ones." In France, the Paris Petit Parisien had a note of fear; "It is almost a certainty there will be a transformation of Africa. But what we want is that this movement which we ourselves have helped to create will not turn against us." The Paris Temps had a favorable editorial on the Congress.

11-3-45

There was wide discussion and comment in the Belgian press, especially Neptune and the Independance Belge. The Echo De La Bourse said, "General Smuts would never dare declare in the presence of Dr. DuBois as he did in the presence of the London correspondent of the Belgian Star and of The Neptune, that we would do well to send our colonial officials to stay a while in South Africa in order to learn how to treat black people."

The Winds Of Time

time left for advising others.

Criticism Insistent

The criticism of colonial conditions throughout the British Empire voiced, was insistent, detailed and bitter. Far from expressing any pride in being British subjects there was a demand for autonomy, self-government and independence which rose now and then to frenzied declamation.

12-1-45

When I first began to listen I was afraid that we'd gotten hold of a bunch of earnest but thoughtless agitators. I remember one man in particular. He was black and strongly built. He had the face of a crucified Christ. I have never seen so strong an impress of sorrow, perpetually haunting the features of a human being.

When he first spoke and cried with mounting voice: "We want to be free . . . We want to be free! We want to be free," I instinctively turned against him. He seemed too melodramatic, too emotional. But when he laid before us a carefully reasoned and documented statement of the West African cocoa situation, I began to see him a typical British colonial

Colonials Grow In Maturity, DuBois Finds

Chicago Defender Chicago Ill.

By W. E. B. DuBOIS
(Defender Staff Correspondent)

LONDON.—I have been interested in this visit to England in meeting a large number of colonials chiefly from the British Empire.

12-1-45

They came from the Gold Coast and Nigeria; from Sierra Leone and Gambia. There were a few from South Africa, Kenya and Uganda. There were many from the West Indies, all the way from Jamaica to Guiana.

There was great contrast between these men and those whom I met 25 and more years ago. The British colonial of the older generation represented distinctly the educated classes, the well-to-do and persons in the professions.

Of course, in America where the West Indian workers migrated one met a different class. But even in America, the outstanding West Indians of a generation ago were in the upper, educated classes. They spoke excellent English and to American Negroes, they were irritatingly proud of their country.

Among American Negroes of that time, it was not good form to be proud of being American or to boast of it, and the American meeting the colonial either from the West Indies or from West Africa was uneasy at seeing the colored man proud of a white country.

12-1-45

Look Down At U.S. Negroes

He did not believe that black colonials were treated better than American Negroes and he was sure that in many ways the American Negro had better opportunities. He could not, on the other hand, gainsay the fact that this man was inordinately proud of being a British subject and that he felt usually that the effort to unite British and Americ9an coored people to fight oppression was neither feasible nor necessary. A good deal of opposition of this sort faced the earlier Pan-African Congresses.

There were black French, more French than the French; black Belgians, staunchly defending Belgium; and black Britishers looking down their noses at American Negroes whose major industry was apparently being lynched.

The contrast between 1921 and 1945, particularly among the British colonials was arresting. They did not stop to analyze or criticize the American situation.

I remember once when I was given a welcoming deception in Wiberforce Hall, Freetown, Sierre Leone, the courteous chairman took up a good deal of his time in lecturing me on what ought to be done in America. There was nothing of this sort in Manchester. The men from West Africa as well as those from the West Indies were too eager offering their own home problems and demands to have

of our day.

12-1-45

Of course these men were not the same sort of men whom I had been meeting from the colonies. There were few examples of the Oxford accent. There was no swagger nor side. There was no attempt to emphasize the fact, often true, that in one respect, a certain subject people may have advantages over another subject people. What was emphasized was the subjection.

Mostly Labor Men

There were some university men here, some men with professional training. Most of the men represented laborers. They were officials of trade unions of railway men, of miners, of cocoa farmers. They represented not the economic aristocracy but the mass of working people. They were bitter at the betrayal of the working classes by recipients of the OBE and other distinctions, with which the British Empire knows how subtly to bribe the recalcitrant Negro as well as white man.

The demand for independence in West Africa was absolute and re-iterated and undoubtedly had been influenced by India; not simply by the direct propaganda by the Indian National Congress, but by the supporting fact that West Africa trying for nearly a century to advance along the path toward Dominion status within the British Empire, had been cheated, browbeaten and mocked until today among a growing number of West Africans, there is absolutely no trust in the good faith of the Englishman or in any status except absolute independence of these colonies.

12-1-45

South Africa was too inadequately represented to make it certain just what her demands are. Outstanding leaders like Xuma were carefully denied visas for European travel. They laid before the Congress two strong documents from the native Congress of South Africa and from the Council of non-Europeans. These were taken up by demands for rights of so elementary a character that they did not get to the problem of ultimate government. The representation from Uganda and Kenya were too indirect to be clear as the representatives while natives of these countries had not recently visited East Africa.

West Indies United

With the West Indies, the situation was different. What the West Indies have accomplished since the first World War is that separation by island groups and exaggerated Island patriotism, was hurting them. There was a general demand for West Indian Federation; this to include not simply the British but the French and the Spanish islands.

On this point there is practical unanimity. Most of the West Indies, however, were not demanding absolute independence but rather Dominion status within the Empire. The reaction of all these delegates against the colonial system and especially against the Crown Colony was unanimous. They attacked misrepresentation: the assumption that a "legislative council" made laws; that "indirect rule" was self rule; that co-operation which gave neither consumers nor producers any voice, was modern co-operation. They attacked the superior race idea and they demanded modern compulsory education.

13-1-45

With these thoughts and demands, the British colonial is going to have a hard fight. The imperial rule which is beginning to fade in Asia will be tightened on Africa. There the real battle for freedom and democracy will be fought in the next century.

Philadelphia Marks Negro History Week

Philadelphia Tribune 2-17-45

The many contributions made to American life by Negroes was celebrated this week in the local observance of National Negro History Week, with special events under the sponsorship of the United War Chest groups. 2-17-45

Among them were: St. John's Settlement House, 1332 east Ontario street, where the boys and girls clubs presented a pageant William O. Gilbert headworker, directing; speakers at schools and other institutions supplied by Henry C. Parker, of the Christian Street YMCA; a play by the girls of Wharton Settlement, 22nd street and Columbia avenue, presented at the Southwark Neighborhood House, 101 Ellsworth street, Friday; and members of the "Clubo Comercil" a business girls group of the Germantown YWCA served as hostesses at the brotherhood meeting on Sunday afternoon at the Germantown Friends School. 2-17-45

Mrs. Verona Beckett, of 216 west Coulter street, principal of the Kane School, will be honored Saturday, February 17 on the radio program—"Philadelphia Points with Pride" over station WDAS at 5:42 p. m. Mrs. Beckett was chosen "Red Feather Lady" for her outstanding work as an educator, board member of the Bureau for Colored Children, 321 north 41st street, the House of the Holy Child, 311 south Juniper street, the Wissahickon Boys Club, Coulter street and Pulaski avenue, and as president of the Philadelphia Negro History Club. The Wharton settlement will also be featured on the same program.

The annual art show of the Wharton Settlement will be opened Sunday afternoon with a reception when Robert Rosenbaum, chairman of the Board of Directors, will preside. Paintings of prominent artists will be displayed and the work of the various art classes of the Settlement under the direction of John P. Harris.

The School Beautiful Committee of the William Penn High School for Girls, 15th and Wallace streets, is sponsoring an exhibition of the works of Claude Clark local artist, in connection with its Negro History Week celebration. 2-17-45

Among the paintings on exhibition are: "Southern Exposure," "Sawing Wood," "Patio," "Shorty Georgt," "The Play," and "Native Women."

Clark a native of Rockinham, Ga., came to Philadelphia in 1923 with his family. He attended Roxborough High School, from which he received a four year art scholarship to the Philadelphia Museum School of Industrial Art.

Dewey Proclaims History Week

Afro-American 2-17-45 Md.

NEW YORK — Tribute to the race's contribution to the national economy and culture was paid in a proclamation by Gov. Thomas E. Dewey calling upon the people of tthe state to join in the observance of Negro History Week, February 12-18.

The Governor said in part: "In this most exacting of all wars, the colored race has played a gallant part in the fight for liberty all over the world. Colored soldiers have fought in this war as they have in all American battles since the day of Bunker Hill.

"On the home front they have worked as true American citizens, helping in the vital work of producng munitions of war. In the eighty-two years since they were set free by Abraham Lincoln, they have become an essental part of American citizenry."

Negro History Week Noted By Groups

Philadelphia Tribune

CAMDEN, N. J.—The local branch of the NAACP presented a Negro History program last Sunday afternoon in the Parish House of St. Augustine Episcopal Church, Ninth and Sycamore streets at 3:30 p. m.

Among the speakers lauding the achievements of Negroes in history, in various avenues of endeavor were: Rev. J. H. Johnson, Jr., Miss Laura Brown, Mrs. Phyllis Morrell, Miss Francena Potter, Mrs Mae S. Moore, Miss Lillian Goings Robert Burk Johnson, Esq., Miss Masie Hall Miss Elmira Howard, George Jones, and Dr. Ulysses S. Wiggins.

ARTISTS, FEATURED 2-17-45

Well known artists featured were Miss Miriam Hicks who recited Langston Hughes' "Go Down Moses"; Mrs. Ethyl Howard soloist-composer who rendered some of her own works and Sam Brown, outstanding artist. Mrs. Phyllis Morrell and Mrs. Lois Reid presided at the piano.

Mrs. Rebecca Butler is chairman of the Educational Committee sponsoring the program. The invocation was offered by Rev. Alexander Ellison, pastor of the Wesley AME Zion Church, who is chaplain of the NAACP of Camden.

Dr. Wiggins is the branch's president.

Y. W. HAS WEEK'S PROGRAM

The YWCA's celebration of Negro History Week opened Monday evening of this week with a panel discussion by the Senior Canteen Council of which Consuella Menden-Vez is president. 2-17-45

THE NEGRO IN SPORTS

A basketball game and dance, emphasizing Negro sports, was held on Tuesday evening, sponsored by the Phi Sigma Club, headed by Frances Jones. 2-17-45

DOLL EXHIBIT PORTRAYS NEGRO CHARACTERS

Wednesday evening, an exhibit of dolls was held, the exhibition depicting outstanding Negro characters. This evening was sponsored by Grade school clubs of the association.

INTERRACIAL GET-TOGETHER

An Interracial get-together, by the senior Hi-Girls clubs, and a Theatre party for Industrial club girls was programed for Thursday (February 15).

FRIDAY, CO-OPERATION DAY

Last evening, February 16) a supper meeting, sponsored by several 'Y' groups brought together youths serving in various organizations of young people in the city.

"THE NEGRO SOLDIER" SHOWN 2-17-45

On Wednesday evening, the picture, "The Negro Soldier" was shown at Burrough's Junior High School, as a feature of the week's celebration. This showing, without cost to the student body, was for the specific purpose of educating the youth, of both races, regarding the history of Negroes in all conflicts of this country, and was sponsored by the Public Affairs committee of the Y. Mrs. Rebecca Butler heads the committee.

The picture will be shown next Tuesday evening at Camden senior high school.

Miss Ollie Mae Saxon, executive secretary of the branch, has cooperated with the various groups in the association in planning the program for the week.

Across The Desk

By LUDLOW W. WERNER

OBJECTIONABLE TEXTBOOKS—We are indebted to A. Maurice Moore, chief buyer of drugs and chemicals in the Department of Purchase, for his protest made this week to Miss Mary E. Dillon, president of the Board of Education, against the use of textbooks which are highly objectionable to Negroes.

In his protest to the Board of Education, Mr. Moore was wise enough to include photostatic copies of offending pages of a geography textbook. He urged that the Board of Education immediately discontinue use of the textbook, citing numerous instances in which Negro was spelled with a small "n" and complaining that the whole truth is not told in the book and that part of the truth which is told is worded in such a manner as to create a false and detrimental impression.

"We have no way of determining the damage such text books do to our children. We have no way of measuring the magnitude of any personality problem books of this type may create."

Specifically the book is given a "white" slant in its references to Africa. On page 45, for instance, appears this statement: "A White Man's Country. Much of southern Africa has a temperature that is favorable for white people. . . . A few places where the climate is not suited for white people are the lowlands along the east coast in Mozambique.

As to the Union of South Africa, the book says this: "When the white man first settled in southern Africa, he found the region inhabited by negroes. . . . Today, there are almost four times as many colored people in the Union of South Africa as there are white people. Most of the colored people belong to the negro race . . . A big problem which faces the Union of South Africa is that of the white people and the colored people living peacably together. The colored people do most of the work in the mines and the unskilled work in the other industries. Many of them are servants or farm hands."

Of Rhodesia, the book says: "...the weather is not too hot for white people. . . . The few thousand white people who live in Southern Rhodesia live near the railroads . . . There is plenty of room for white people and the future will see this area become more densely settled . . ." And of Northern Rhodesia: "The plateau is not high enough to make it have cool weather. Hence, it is not a very good place for white people."

In the summary of Africa, the authors suggest a debate: "Resolved, That Africa will become the home of many white people. Select three pupils for the affirmative side and three pupils for the negative side. Give the debaters time to study the question. The class may be the judges. The debaters should bring out points why parts of Africa are suited to the white man and why other parts are unsuited to the white man."

The Board of Education's committee on textbook review or selection is short-sighted in allowing such a book to be used in our public schools. The few excerpts quoted above sound more like Southern demagogues in action in Congress than educators who are supposed to be concerned with teaching the truth and not propagandizing.

I heartily join with Mr. Moore in asking that the Board of Education not only ban this objectionable book but also many others aganst which complaints are on file. Only by calling in such books can the Board of Education show that it is concerned with all children.

NEW YORK, N. Y.
NEWS
Circ. D. 2,000,999 - S. 3,893,395
JUN 2 - 1945

WHO'S COLORED NOW?

Bronx: I am proud to be a Negro, and I hope you white people are proud to be white. Sometimes, though, I do get angry at being called a colored man. Since black is defined as the absence of all color, I couldn't possibly be colored. And since white is made up of all colors, you white folks really are the colored people—and thanks, white (colored) folks, for educating black me on this point.

LISTENER.

Protests Oust Race Buffoon In Comic Strip

By Associated Negro Press

NEW YORK — Oldsters in their fight against racial prejudice might gain something from representatives of Youthbuilders, Inc., who last week persuaded Fawcett publications to drop the character, "Steamboat," from one of their favorite comic books, "Captain Marvell."

Pictured as an ape-like creature with all the coarse Negroid features, including a southern drawl, Steamboat usurped a great portion of the comic book as villian of the story. The strip was fine, the youngsters all agree, but such a character will go far to break down all that anti-bias groups are trying to establish. The crusade began at Junior High School 120, Manhattan.

Taking up the matter at a meeting of the local chapter of Youthbuilders, Inc., a committee was appointed to call on William Lieberson, executive editor of comic books, Fawcett publications, who characterized the group as "born diplomats."

SNAPPY COMEBACK

The kids had a snappy comeback for everything, he said. They pointed out that Steamboat was a Negro sterotype tending to magnify race prejudice, and when Lieberson told them that white characters too were depicted in all sorts of ways for the sake of humor, the youthbuilders retorted that white characters were both heroes and villains while Steamboat, a buffoon, was the only Negro in the strip.

Lieberson was completely won over when one boy produced an enlarged portrait of Steamboat and said, "This is not the Negro race, but your one-and-a-half million readers will think it so."

Racial Achievement

In the next column on this page we carry an account about Miss Henriette Radcliff Farrelly who passed away in Philadelphia recently at the age of 84. Miss Farrelly went to the mainland when but a small child, and lived all her life in the city of Philadelphia, where she was educated and later worked as a school teacher, having had to do her own fighting for equal rights.

Many middle-aged Virgin Islanders will remember Miss Farrelly as one of the city's most outstanding citizens, some having visited her, others remaining as her guests. She might be remembered by natives here as the sister of Mrs. Ellin Farrelly Flanegan Christiansen. Their father and mother were the owners of Estate Diamond about one hundred years ago. The News is happy to be able to make this record of an outstanding leader of the race.

Your History

Dates Back Beyond the Cotton Fields in the South . . . Back Thousands of Years Before Christ.

By J. A. Rogers

Illustrated by SAMUEL MILAI

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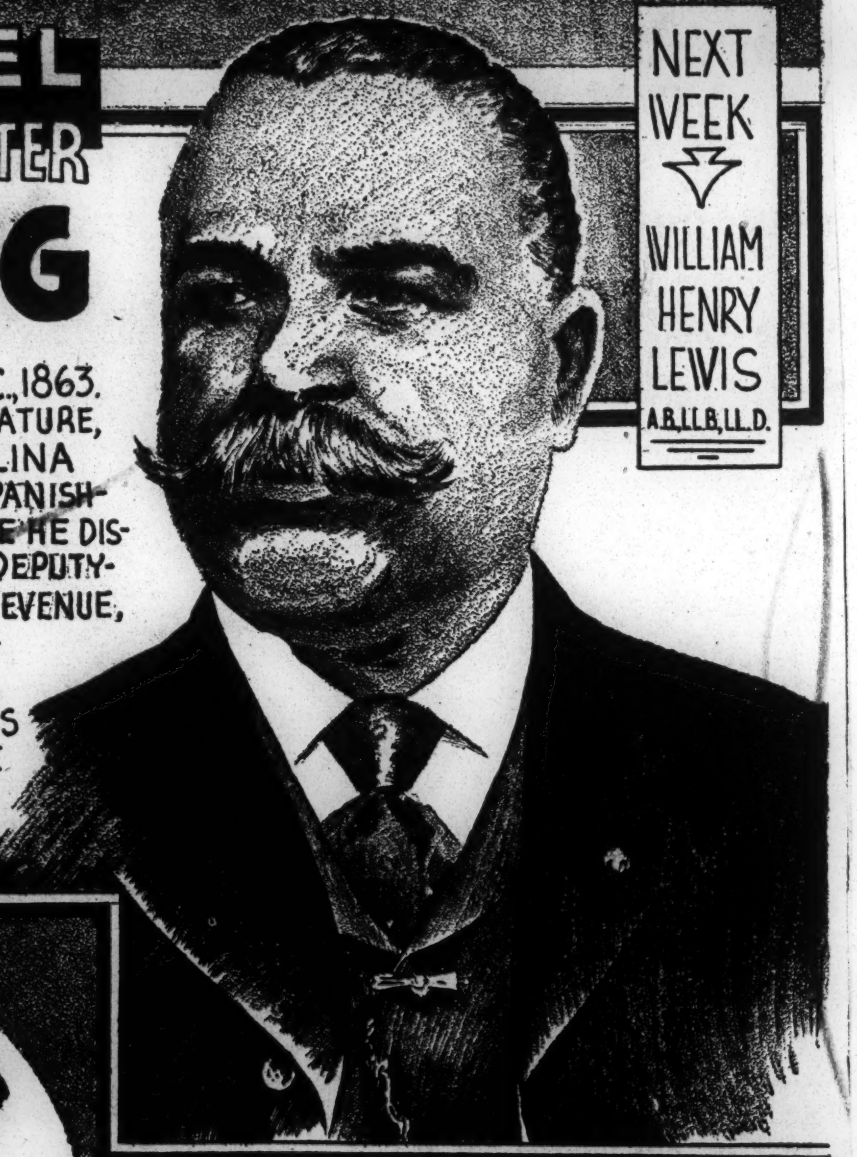
Pittsburgh Courier 5-12-45

COLONEL JAMES HUNTER YOUNG



BORN HENDERSON, N.C., 1863. MEMBER STATE LEGISLATURE, 1895. COLONEL N. CAROLINA VOLUNTEERS IN THE SPANISH-AMERICAN WAR, WHERE HE DISTINGUISHED HIMSELF. - DEPUTY-COLLECTOR OF INTERNAL REVENUE, N. CAROLINA, 1899-1913. — CHAIRMAN, BOARD OF ADVISERS AND WORKERS IN SELECTIVE SERVICE DRAFT, FIRST WORLD WAR ...

NEXT WEEK

WILLIAM HENRY LEWIS

A.B., LL.B., LL.D.

ELIJAH McCOY

BORN 1844 OF SLAVE PARENTS WHO FLED TO CANADA, WAS ONE OF THE WORLD'S MOST PRACTICAL INVENTORS .. PIONEER IN ART OF LUBRICATION. HE ORIGINATED IN 1872 A CUP FOR STEADILY SUPPLYING OIL TO MACHINERY IN INTERMITTENT DROPS .. HIS INVENTION WAS USED IN LOCOMOTIVES, BOILER ENGINES OF STEAMERS, .. HIS GRAPHITE LUBRICATION, AN IMPROVEMENT ON HIS EARLIER INVENTION, MADE A SCORE OF 300,000 MILES WITHOUT REPACKING CYLINDERS .. HE HAD 67 INVENTIONS AND 46 PATENTS ON LUBRICATION ..

69c-1945

Race Consciousness

"Black Cabineteers" Taking Credit For Benefits Negroes Have Received From New Deal Legislation

Philadelphia Tribune

4-28-45

By THYRA EDWARDS

NEW YORK—For 12 years Washington "race advisors," self-styled the "Federal Council on Negro Affairs," but more familiarly known as the "Black Cabinet," have been giving themselves credit for the benefits Negroes have derived from New Deal legislation. What are these alleged accomplishments?

Black Cabineteers claim (1) The increasing number of Negroes working on government jobs freed of race discrimination is due to their presence in key Washington posts. (2) They are responsible for the federal - financed schools and recreational facilities and health clinics that have sprung up in Negro communities. (3) That they hand out inside dope to outside groups and supply them with pressure and complaint ammunition. (4) The achievements in public housing in which 35 percent of all units constructed have been assigned for Negro occupancy, in the building of which provision was made for the hiring of Negro workers, and in the management of which Negroes have been placed even in southern housing projects. (5) The preparation of "tradition breaking" data on discrimination and race and their publication by the government. (6) The maintenance of a free advisory service to the Negro public on all governmental matters in all agencies. (7) That such pro-ington's Theodore Berry's, Judge test resignations as Forrester Wash-Hastie's and others focused attention on the true state of affairs and forced a change of heart on the part of many governmental policy-makers.

Hastie's "Protest" Resignation

The protest resignations which made good newspaper copy have the following background. That of Judge Hastie, as Civilian Aide to Secretary of War Stimson in January, 1943 was in protest against Jim Crow in the Army Air Forces.

In the two year interval that has elapsed, Hastie has been given the Spingarn Medal and Negro soldiers are still in Jim Crow air units. The small victories that have come about were through insistent lobbying by the AKA, an all-Negro sorority, and other groups, which brought Negro women into the WAVES.

The Negro Press got Negro men admitted to the Navy although still in the "cullud" section. The Association of Colored Graduate Nurses got Negro nurses admitted to the war services.

The Fair Employment Practice Committee, brainchild of A. Philip Randolph and brought into being by Negro mass pressure and leadership, forced open job opportunities even in the very departments whre many "race advisors" operate.

Emmer Lancaster, who is Special Adviser on Negro Affairs to the Secretary of Commerce, said to me in Washington recently, "It is my belief that this integration (of personnel in federal bureaus) is chiefly the result of the FEPC. White executives don't want 'heat.'"

"Truman Gibson took over the shoes vacated by Hastie and has carried on a public relations job between the War Department and a Resentful Negro Public. Ted Poston's talents in OWI have overshadowed Theodore Berry's protest,, just as Forrester Washington's (resignation) was submerged by Al Smith's taking over." These are all able, skillful, competent men. But the potential moral of the original resignation was quickly lost upon the barnacled minds in the government agencies, just as soon as new occupants took over.

4-28-45

As for the claim that these race advisers are a source of information otherwise not available to the Negro, that can be quickly disproved of by quoting what Alain told me.

Locke, who is head of the department of Philosophy at Harvard University recently wanted to get a breakdown of the classifications of Negroes in the Navy, Marine Corps and Coast Guard. He put in a phone call direct to the Navy Department; got his data promptly, explicitly with complete courtesy and no wire pulling.

"There is no Negro adviser in the Navy Department," explained Mr. Loske, "With these advisers to encounter I might have had a rougher time. They are not to be counted on as a ready source of information. Often because they don't know policy well enough."

The preparation of "tradition-breaking data" on discrimination and race and their publication by the government gives one a desire to heave a tired sigh in answer to the claims of the race relations experts. Government agencies, national, state and municipal, plus private welfare agencies, have been notorious in the use of this out-moded technique of evasion. Government offices and storerooms are full of such studies. There are enough statistics, etc., gathered by innumerable commissions to fill most of the new Pentagon Building.

4-28-45

This "tradition-breaking" data gives to the public th eextent to which the exclusion of the Negro from American life has been carried and sometimes tells what forces keep him excluded and what forces and what techniques can smash this exclusion. Most intelligent Negroes know the causes and effects in this instance by heart and without the aid of the solicitious race consultants.

ABOUT EQUALITY

Negroes should demonstrate their equality with whites before they demand it, declares Channing Pollock, noted author, dramatist and lecturer, writing in the April issue of Negro Digest.

4-30-45

Pollock, who was a friend of Booker T. Washington declares, "If I were a negro, I should feel a pride of race and of self-respect that would prevent my going where I was not wanted, or seeking a superficial equality not admitted. As a negro I should find happiness in my own world among my own people.

4-30-45

"I should endeavor always to be so considerate of others, so honorable and self-respecting that, observing me, the persecutors of my race if-only-a-little ashamed of themselves, ever so little, and so slowly, inclined to think better of us, and to behave toward us more reasonably. Resentment gets you nowhere. Insistence upon social equality gets you nowhere. The bad behavior of every individual is an injury to the race. Education is your only chance, educate yourselves and educate those who treat you despitefully."

Memphis, Tenn.

Apologizes

Pittsburgh Courier

Justice Stone Admits Error in Use of Small 'N' in Rail Decision

Constitution

WASHINGTON, D. C. (NNPA)—Chief Justice Harlan F. Stone of the Supreme Court of the United States, in a conversation with Rep. Adam Clayton Powell Jr. (D. of N. Y.), admitted an error had been made in the majority decision handed down in the Tunstall and Steele cases which held recently that a union named bargaining representative for a class or craft of workers under Congressional authority must represent the entire craft without discrimination because of race.

2-3-45

The error to which the Chief Justice admitted was the use of a small "n" for Negro throughout the decisions.

The matter had been called to his attention by Congressman Powell in a letter on the subject. Chief Justice Stone assured Mr. Powell that the same error would not occur again, and that it had happened this time only because he did not have time to thoroughly go over the proofs.

The sense of the decision, however, still stands. There was no error in that. The court agreed unanimously on both cases.

Thesaurus Editors Remove Terms Insulting to Negro

Philadelphia Tribune

NEW YORK.—In reply to a letter from the NAACP protesting the treatment given the words "Negro" and "Jew" in a reference book it publishes, the World Publishing Company this week promised to "clean up" the volume in question, pledging that they were "determined not to be a party to the spread of preindice and racist doctrine by means of the printed word." The letter was signed by J. H. Friend, editor.

4-24-45

The book in question was the 1941 edition of Roget's Thesaurus, a volume of synonyms and antonyms. The NAACP took action when it was observed that "Negro" is referred to under two headings, "Blackness" and "Servant." Under "Blackness" are listed as synonymous terms for Negro "blackamoor, nigger, darky, sloe." Under "Servant" are listed "lackey, slave, stooge, puppet." For "Jew" are such supposedly synonymic words as "extortioner, heretic, churl, harpy, skinflint, bigot."

4-24-45

The World Publishing Company letter, in addition to the excerpt already quoted, stated that it was in complete agreement about the "deplorable character" of the passages objected to, and "would make every effort to check the entire book for further offensive matter."

Your History

Dates Back Beyond the Cotton Fields in the South . . . Back Thousands of Years Before Christ.

By J. A. Rogers

Illustrated by SAMUEL MILAI

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b a c Pittsburgh Courier

CLARENCE CAMERON WHITE . . .

VIOLINIST, COMPOSER, TEACHER, CONCERT ARTIST . . . GRADUATE OF Oberlin CONSERVATORY OF MUSIC . . STUDIED UNDER SUCH MASTERS AS S. COLERIDGE-TAYLOR, M. ZACHAREWITSCH, FAMOUS RUSSIAN VIOLINIST, RAOUL LAPARRA, ETC. RECEIVED Julius Rosenwald FELLOWSHIP AND Hermon Foundation AWARD . . . STUDIED IN FRANCE, ENGLAND AND HAITI . . . DIRECTOR OF MUSIC AT Hampton Institute 1932-35. HEAD OF MUSIC DEPT. AT W. Va. STATE COLLEGE 1924-30. HAS CONDUCTED THE NEW HAVEN SYMPHONY ORCHESTRA, THE BOSTON SYMPHONY AND OTHERS . . HAS WRITTEN MANY FAMOUS COMPOSITIONS SUCH AS "BANDANNA SKETCHES", "FROM THE COTTON FIELDS", "TAMBOUR" AND OTHERS, MANY OF WHICH HAVE BEEN PROGRAMMED BY SUCH GREAT ARTISTS AS FRITZ KREISLER, PAUL ROBESON, JASCHA HEIFETZ, ROLAND HAYES AND OTHERS . . . . . RECENTLY COMPLETED HIS VIOLIN CONCERTO WHICH HE WILL PRESENT IN HIS RECITALS NEXT SEASON . . . NOW LIVING IN NEW YORK CITY . . . .

MULATTO KING.

A NEGRO, WAS ONE OF THE MOST PROMINENT OF THE INDIAN CHIEFS OF FLORIDA . . HE FOUGHT THE UNITED STATES FOR MANY YEARS AND WHEN PEACE WAS MADE BY THE TREATY OF PAYNE'S LANDING IN 1823, HE AND HIS PEOPLE WERE GIVEN PART OF THE 5,000,000 ACRES AWARDED TO THE SEMINOLES BY THE U. S. GOVERNMENT . . . . .

Thomas E. Miller

1-20-45

(1849-1937). LEGISLATOR AND EDUCATOR . . . . SERVED 14 YEARS IN SOUTH CAROLINA LEGISLATURE, 10 OF WHICH WERE IN THE HOUSE AND 4 IN SENATE . . ALSO MEMBER OF THE 51ST CONGRESS (1889-91) . . ORGANIZED AND BUILT THE STATE AGRICULTURAL COLLEGE, ORANGEBURG, S.C., PRES. 15 YRS . .

NEXT WEEK . . . . . "The BLACK SWAN"

Accentuate Self-Improvement

Louisiana Weekly
5-5-45

ONE of the greater hindrances to the progress of our race toward the attainment of first-class citizenship is the shameful and embarrassing way members of our race conduct themselves in public places. So marked has been the display of poor decorum on the part of Negroes until shiftlessness, boisterousness, slovenliness, tardiness and other characteristics of unwholesome conduct have come to be regarded by many whites as being innate attributes of Negroes. While we realize that such things are no more inherent in the Negro than any other Individual and that whites often exaggerate instances of improper conduct by Negroes, we must admit that all our social graces are in dire need of improvement, and that until we improve them they will serve as a barrier to us in our conquest for complete equality.

5-5-45

The colored man's effort to lift himself has been marked by laudable success, but the issue is just as Dr. Horace Mann Bond, president, Fort Valley State College, recently stated in a speech at the annual observance of Citizenship Week by the Atlanta Youth Federation. His words were: "Negroes are in a ceaseless war that goes on from the cradle to the grave for the right to be respected and for the right to be free. Unless and until we succeed in eliminating the fifth column elements, the spies and traitors, within our own racial ranks, Negroes cannot expect to realize a larger measure of citizenship rights and privileges."

Defining what he considers the most dangerous fifth columns threatening the security and advancement of Negroes at present, Dr. Bond enumerated "the slovenly, who betray their race in the way they dress; the loud-mouthed, who advertise us in public places and constitute a real enemy to our dreams and aspirations; the public clowns, the street dancers and sidewalk cutups; the filthy-mouthed, the violent and the ready-to-fight brigade."

"Make no mistake about it," he warned, "these people are enemies to our progress and we must eliminate them or else we will not be able to attain the full ideals of American citizenship opportunities."

"You have allies," the speaker continued, "but you must depend upon yourself. So fight the good fight—in your home, on the streets, on the street cars, everywhere you go. Destroy these slovenly habits that betray us to our enemies; stop the loud-mouthed who bring shame upon us; destroy utterly these public clowns who mock us; put shame on the filthy-mouthed, the violent and the ready-to-fight brigade."

5-5-45

There is no reason for fifth columns of our own making to continue to inhibit interracial understanding and goodwill. It is, therefore, imperative that every Negro examine his conduct in the light of what society considers becoming and institute a perpetual campaign of self-improvement. Furthermore, each should join in the crusades for improved conduct on the part of other colored Americans. Let's not tolerate and casually dismiss improper conduct in all-colored communities while frowning upon it when it occurs in the presence of whites. Instead of laughing at the drunkard, the zoot suiter, the loud-mouthed, vulgar joke-cracker, the filthy-mouth man or woman, while they are in our neighborhoods, we should positively voice our disapproval of such things. Likewise, let's silence those colored individuals who are forever clowning for the benefit of whites at the expense of the entire race.

New Orleans could well do without all of the disgraceful Sunday parades in which most of the participants are intoxicated and trying to see who can be the most indecent. Furthermore, all of the uncleanliness around homes; stomping of feet, loud talking and whistling in theatres; loud laughter, eating, gum-chewing, careless dropping of food, candy wrappers and cigarettes, and uncleanliness of clothes and bodies in public places should be eliminated. Respect and courtesy toward others should be displayed at all times.

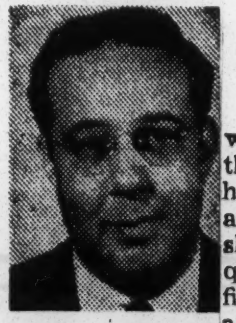
5-5-45

Actions speak louder than words. If we want freedom and equality of opportunity, we must accept the responsibility of working for them. The way to stop whites from calling us "boy" is to look and act as men do. Cleanliness, courtesy and reliability on our parts will aid us in combatting many of the false notions which whites have about us. By our own efforts we can gain greater recognition and help to elevate ourselves.

The White Stare — Subtle And Insidious . . .

Davis
Journal & Guide
1-27-45

ON A RECENT trip from Washington to Richmond, I witnessed two incidents in the jimcrow coach which turned my thoughts once more to our old friend, the Problem. They were both highly trivial incidents, but to me they were also highly revealing.



DR. DAVIS

The first occurred on the trip down. In the front seat of our coach there was a very attractive young mother with her daughter, a beautiful child of about eight years. Both were dressed in the latest style and with excellent taste. A striking pair, they looked like a picture from Harper's Bazaar.

When a dining car waiter came through with sandwiches and coffee, she called him, and without buying anything, engaged him in a long and earnest conversation. The first waiter left the car; a few minutes later a second poked his head in the door and gruffly announced: "First and last call for dinner."

The young matron stood up and put on her fur coat, fixed her face with elaborate care, arranged her daughter's curls, and with the hand of the latter firmly clasped in hers, she left the jimcrow car.

1-27-45

I frankly turned around and watched her. As she opened the door of the next car, she hesitated for just a split second, and then she threw back her shoulders, lifted her head to a queenly height, and walked firmly but unhurriedly through a barrage of white starers—back to the distant diner.

On the return trip, I sat with a friend coming out of Richmond. When I told him that two of his neighbors were in the chair car, several coaches back, he immediately set out to find them. I also watched him. He went to the end of the first coach and then came back. When I asked why he had not gone on, he said: "I thought better of it. Too many whites were staring at me, and I knew that I'd get in trouble if any of them said anything."

I understood him perfectly just as I understood every like action of the lady mentioned above. That white stare on a segregated train is one of the subtlest, yet one of the most insidious forms of the jimcrow insult. And though it is not always a hostile stare (in fact it is often unconscious), it nevertheless has a certain questioning, probing quality which says unmistakably and bluntly: "What are you doing in here?" Moreover, it is a collective stare, a mass stare that beats down upon the lone Negro with a disconcerting intensity. It puts him on the defensive; it makes him feel "different," "outside," "foreign," "unclean."

And unless he is singularly extrovert or obtuse, it arouses by its cold, objective impertinence an unreasonable anger in the Negro.

• • •

I have been stared at on trains in England and in France, but I was never unusually perturbed. It was not a "white stare." There were no racial "overtones" in the European stares. The Englishman or the Frenchman simply looked at me, saw that I was an American and dismissed me promptly. But there is an antagonistic quality in the American stare. Although the starer may have no ill-will in his conscious mind the very persistency of his gaze arouses in the Negro a deep, and as I have said, a groundless resentment.

1-27-45

Frequently, of course, there is a malicious intent. Many whites definitely hate to see Negroes out of their "place." ie., the jimcrow car, and show it in their looks—and comments. But whether malicious or otherwise the American white stare is so persistent, so searching and so pointed that the average Negro, like my friend, simply prefers to give up some of his rights rather than face it unnecessarily.

1-27-45

The white stare is a very effective weapon in the jimcrow arsenal. It tends to keep a sensitive Negro out of many places—Pullman cars in the South, museums and parks in semi-northern cities; public concerts, and national conferences and conventions. It also plays a larger part than we realize or are willing to admit in keeping the Negro shut up in Northwest Washington, in Harlem and in similar ghettoes throughout America.

Negro Villain In Comic Book Killed By Youngsters

Defender—Chicago, Ill.
5-6-45

NEW YORK—(ANP)—Oldsters dice might gain something from in their fight against racial preju- representatives of Youthbuilders, Inc., who last week persuaded "Steamboat" usurped a great por- Fawcett publications to drop the tion of the comic book as villain character, "Steamboat," from one of the story. The strip was fine, of their favorite comic books, the youngsters all agreed, but such "Captain Marvel." a character will go far to break Pictured as an ape-like creature down all that anti-bias groups are with all the coarse Negroid fea- trying to establish. The crusade tures, including a southern drawl, began at Junior High School 120,

Manhattan.

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Thesaurus Editors To Remove Insults

Call—Kansas City, Mo.

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In its letter the NAACP stated in part that the "Thesaurus" authors displayed a "vicious, deliberate intent to deal injury to a people by defamation", and that, further, the practice constituted "a peril indeed to its perpetrators confronted as they are with world-wide impatience with arrogant white supremacy".

Race Relations

Carier—Pittsburgh, Pa.

Whites Think South Improves; Negroes Say No

4-28-45

CHICAGO—Most Americans believe that race relations are improving in the South despite wartime tensions, the Negro Digest poll for May discloses that public opinion believes that the South is making progress in solving the Negro problem.

Queried on "Are Race Relations Improving in the South?" a typical group of whites and Negroes replied as follows:

WHITE PERCENTAGES

	Yes	No	Undecided
North	41	36	23
West	42	32	26
South	38	38	24

Negro opinion in direct contrast reflected the growing discontent with the status of colored people in the South. Especially in the North and West, Negroes felt that race relations were getting worse in Dixie. Much of this belief stems from the tretament of Northern Negro soldiers in the South.

The canvass of Negroes resulted in the following:

	Yes	No	Undecided
North	31	49	20
West	34	45	21
South	35	39	26

Honor Roll

March 1945

Last month, the New York Public Library announced the names of the twelve Negroes and six whites (individuals, organizations, or institutions) placed on its Honor Roll of Race Relations for 1944. The names were chosen as a result of a nationwide poll conducted by the library's Schomburg Collection of Negro Literature. Survey mid monthly

The Negroes chosen were: *The 92nd Division of the U. S. Fifth Army,* for its record in the Italian campaign; *Thurgood Marshall,* legal counsel for the National Association for the Advancement of Colored People, for winning before the U. S. Supreme Court the case outlawing the Texas white primary; *Benjamin E. Mays,* president of Moorehouse College for his election as vice-president of the Federal Council of Churches of Christ in America; the *American Negro Theatre,* under the direction of Abraham Hill, for stimulating the little theatre movement; *Mabel K. Staupers,* president of the National Association of Colored Graduate Nurses, for her campaign for the integration of Negro nurses into the army and navy; *Rayford W. Logan,* for his successful fight against opposition to publication of the symposium, "What the Negro Wants"; *Joseph James,* at the Marinship Corporation, for his successful struggle through the California Courts to outlaw segregated labor unions for Negroes; *E. Franklin Frazier,* for his election as president of the Eastern Sociological Society; the *Negro Newspaper Publishers Association,* for launching a survey of West Africa; the *Rev. Adam Clayton Powell. Jr.,* for his election to Congress; *John H. Johnson,* for his work in founding and editing the *Negro Digest; Claude "Buddy" Young,* half-back of the University of Illinois, for equaling the football record of "Red" Grange.

March 1945

The white persons and organizations placed on the honor roll include: the late *Wendell L. Willkie,* for his crusade for minority rights; radio station *WMCA,* New York, for its weekly program "New World A-Coming," radio dramatization of Negro life and race relations; *Sachs Quality Furniture, Inc.,* for its series of paid advertisements urging religious and racial unity; *Howard Fast,* for his novel, "Freedom Road"; *Esquire Magazine,* for stimulating an appreciation of the Negro musician through its jazz books, the *American Federation of Labor* for including a Negro Woman, Maida Springer, in its good will exchange of women labor leaders with England.

Color Discrimination

Ny. Amsterdam News

Sir: We read and hear so much of Discrimination, practiced primarily against the Negro, yet the Negro himself is the greatest offender of the rankest sort of discrimination. 1-27-45

Can you imagine a Caucasian distinguishing between a pale and a ruddy complected person, and associating accordingly? No, you can't. But many Negroes are so small-minded that if their skins are lighter than their brothers' they think they are superior. This condition is prevalent mostly among women—a Master Race among Negroes—such stupidity. On applications and other forms, I wonder what these people write in after the word "Race"! ! !

When Negroes learn to distinguish character from complexion and clean up their own back yards figuratively and literally, they will have crossed a milestone. Then let them talk of discrimination, segregation, et al.

'Negro Should Consider World Problems,' Mrs. Bethune Says

Atlanta World 5-6-45

Throws Bombshell Into Eclectic Thinking Of Some Special Pleaders

SAN FRANCISCO —(A N P) — Mary McLeod Bethune, sometimes called the "First Lady" of Negro America, Sunday threw a bombshell into the thinking of certain groups of special pleaders for minorities, including some of her own race, here for the united nations conference.

In a Palace hotel press interview, Mrs. Bethune, NAACP vice president and official consultant to the United States delegation to the conference, declared:

"The Negro in America has an unprecedented opportunity in this conference on a world security organization to lift his sights to encompass a world view of the problems of peace and to think in unison with the representatives of 46 nations on the most effective means of settling national differences, of adjudcating national and international grievances justly and equitably. 5-6-45

CHALLENGING OPPORTUNITY

"This opportunity challenges the Negro, not only to broaden his personal viewpoint, but to establish on a firmer basis the elevation of his own status here in America."

In a challenging talk aimed at those Negroes as well as whites—advocates for justice for colonials—who fill meetings places about the bay area with speeches solely confined to the special needs of some one or more small group of the world's two billion inhabitants, Mrs. Bethune declared: "Through this conference the Negro becomes closely allied with all the darker races of the world, but more importantly, he becomes integrated into the structure of the peace and freedom of all people, everywhere... the darker people are no longer a numerical minority ... One of the big questions of the conference will be how to set up machinery for the inclusion of all small and dependent peoples whose status is undetermined yet whose voice is needed in clinching a durable peace. 5-6-45

STRIKE WHILE IN AGONY

"It is heartening and unique that we are, in contrast to the pattern of all previous wars, striking boldly while yet in the agony and suffering of a war torn world, for the design of a lasting peace."

Sharing the conference with Mrs Bethune was Atty. James B. Cahir of Chicago, board member of th Chicago Defender and member o directors, Fisk university, who recently returned from a trip to Africa.

Mr. Cashin, one of a party o three Negro newspapermen who made the trip at the invitation of the late President Roosevelt, said that the African people are ready and able to govern themselves and were strongly in support of the principle trusteeship by an international organization to enable them to realize more of the advantages of civilization.

MUST RELAX GRIP

"I believe the time has come for the European powers to relax their grip on Africa," Cashin said, "The colonial system is of course abominable in that it denies the opportunity for free and unhampered self-development and cultural growth." 6-6-45

Cashin said he also believed 'some sort of colonial commission should be established with a view hastening the day of self-government and economic freedom of the subject people of dependent areas."

Wider Goals for Negro History Week

By JAMES W. FORD Daily Worker N.Y.

The International Workers Order, trade unions and many other organizations are giving a fine demonstration of patriotic responsibility in preparing for observance of Negro History Week, Feb. 14-18.

The IWO has outlined a campaign in New York City and in key cities throughout the nation to devote the meetings of its lodges to a discussion of the problems of the Negro people. It is inviting outstanding Negro and white trade union and community leaders to speak at these meetings. Leaflets are being distributed in neighborhoods inviting the people of the communities, white and Negro, to attend. The plan of the IWO is to bring forward the cultural and economic contribution of the Negro people to American life. Resolutions will be adopted supporting the establishment of a permanent FEPC and for the ending of discrimination against colored citizens. 2-7-45

Until a few years ago observance of Negro History Week was mainly and almost solely conducted by the Negro people. Today, Negro history is becoming the property of all Americans. Trade unions and progressive organizations are undertaking to bring a true knowledge of the Negro people to broad sections of the membership of these organizations. Last year, mayors and state officials in various parts of the country issued proclamations calling for official observance of Negro History Week. The same is being done this year.

A lot has been done in the past years to make known their cultural contribution. This endeavor is relatively new. But the cultural contribution of the Negro people to American life, past and present, is more widely understood and appreciated than ever before in our history. 2-7-45

The presentation by Paul Robeson of Othello and its reception from coast to coast; the contribution of Marion Anderson, Roland Hayes, Lena Horne, Duke Ellington and scores of Negro artists of great talent have drawn the attention of the American people to the special cultural attributes of the Negro people.

The life of Dr. George Washington Carver has been read in every nook and corner of America. Scholars like Dr. W. E. B. Du Bois and Dr. Carter Woodson, originator of Negro History Study, are known more widely among American people than ever before. 2-7-45

All of this shows how Negro culture stands out as a special contribution and how it is in the process of integration into American culture as a whole.

In still another aspect, the observance of Negro History Week this year has an opportunity of rooting more deeply the Negro's integration into American life. It is in field of economic and political contribution. The scope of study and observance of Negro History this year should take into consideration the advancement of Negroes in industry and in the trade union movement. This contact of the Negro people in American life is a most lasting tie and a guarantee of complete integration. Its full import should be fully known and properly evaluated. 2-7-45

What are some of the facts?

Because of the needs of the war 1,500,000 Negroes are engaged in industry, employed in almost all trades and skills. This has resulted not only in a great contribution to the nation's war production. The scope of the Negro's technological experience has been wide and far reaching. Imagine what the Negro's contact with the highest engineering skill of American industry has meant for him; what it means in technical knowledge, in educational advancement; what it means in a postwar perspective of an expanding American industry. However, upgrading and training of Negro workers have lagged behind their employment in industry and much has yet to be done to equip them to become even greater contributors to America's industrial outlook. 2-7-45

Upward of 800,000 Negro workers enjoy membership in trade unions. Here they have kept pace with their increase in employment in industry. The Negro worker has become a full-fledged trade unionist. This has strengthened the trade union movement numerically and enlarged labor's contribution to national unity in alliance with the Negro people, as was demonstrated by their response to PAC in the national elections. The trade unions have carried on a broad program to educate their white members on the importance of Negro rights. Barriers have been broken down and equality of opportunity has been broadly established.

There is yet much to be done to integrate Negro workers fully into trade unions and establish them in industry. Their establishment in industry has to be implemented by a permanent FEPC.

Dr. Savage Speaks on Negro Western Pioneers

Kansas City Call 2-2-45 Mo.

JEFFERSON CITY, Mo. — The story of "The Negro Pioneer in the West" was expounded by Dr. W. Sherman Savage, author, lecturer, and head of the history department at Lincoln university (Mo.) at a convocation at that institution last Thursday in observance of Negro History Week.

He turned back the clock as far as 1850, and centered his talk around the pioneer in the barber trade, Peter Biggs, who set up business in Los Angeles; Toby and Grief Embers, the first families in the San Bernadino Valley; Isreal Beal, who did much of the grading of streets and moving many homes and to whose life the Redland Facf (daily paper) gave a full page to his life and achievement. Biddy Mason, nurse, midwife and social worker proved one of Los Angeles' earliest and most successful business women in the field of real estate, according to the speaker. There were many others, including ministers, leaders, builders, etc. 3-2-45

Concluding he said, "The Negro, like every racial group in America, has responded to the forces which have attracted men West. He has been a pioneer in many lines of work in many cities in spite of those who say that the Negro was a pioneer.....Negroes have shown themselves as pioneers in this western country in exactly the same sense as other persons."

'Negroes Should Be Proud,' Says Noted Novelist

Chicago Defender 2-24-45

American Negroes should be among the proudest people in this land, believes Howard Fast, noted novelist and author of "Freedom Road."

Writing in the popular Negro Digest series by white leaders on the subject, "If I Were A Negro," Fast pays tribute to the Negro's tradition and credits the Negro with being in the forefront "in every American struggle for democracy or national-liberation..first to declare themselves, among the first to fight, among the first to die."

Fast's article, "Proud To Be Black" appears in the March issue of Negro Digest. 2-24-45

The outstanding author of the sensational novel about a Negro congressman during Reconstruction declares: "If I were a Negro, I would be proud because under a mantle of persecution, ignorance and abuse such as covered no other people in modern times, my people successfully and legally made their way into the sunlight, giving to America an artist like Robeson, a scientist like Carver, a leader like Douglass, a writer like Hughes, and a thousand more besides."

Fast also pays tribute to the political wisdom of the Negro in the recent elections, saying: "I would be proud because in this recent political crisis, my people understood so well what was at stake, laid aside old taboos, and acted with maturity and decision."

Stone Apologizes For Use Of Small N

Norfolk-Journal & Guide 2-3-45

WASHINGTON, D. C., (NNPA)—The use of a small "n" for Negro throughout the decisions handed down by the United States Supreme Court on the Tunstall and Steele cases was admitted to be in error by Chief Justice Harlan F. Stone in a conversation with Rep. Adam Clayton Powell, Jr.

Rep. Powell wrote Chief Justice Stone on the matter, and was assured that the error would not occur again. 2-3-45

The sense of the decision still stands that a union named bargaining representative for a class or craft of workers under Congressional authority must represent the entire craft without discrimination of race.

What "Wog" Means

New Masses

TO NEW MASSES: I am an old reader of NEW MASSES, and a devoted reader. Therefore, I was disturbed at reading in your magazine a word which I consider to be vilely chauvinistic. 2-13-45

In NM of Nov. 28, 1944, appears a short story, "Tonnage," by David Foote. It's a good story with a good political theme. But I am shocked to find the writer using the word "wogs" to refer to colonial workers.

This word "wog" is used by "master race" minded white people to refer to the people who live in the colonial countries, who of course have dark skins. It is an utterly contemptuous term, quite on a par with the slanderous names used by fascists to refer to our various national groups in America. In the South of the United States, the white-supremacy klansmen have a specially odious word to refer to Negro people. In all of Asia and Africa, imperialism is entrenched (except, of course, in the USSR) and the white supremacy forces here have coined the word "wog."

Do you want to hear its origin? The story told to me is that when some students arrived at Oxford University from some of the colonial countries, they were contemptuously called "Westernized Oriental Gentlemen"—or "WOG," for short. Can imperialist arrogance be more disgusting? 2-13-45

Probably what I am writing is quite new to you; the word itself was unknown to me until I arrived in India. Then I quickly learned that Egyptians, Arabs and Indians (and people of colonial countries in general) are referred to by the word "wog." I must admit that our soldiers use this word most commonly. They do this for two reasons: the first is ignorance, the second is far worse—ideological corruption. *Yank*, the Army weekly, had an editorial on the deplorable development of a feeling of superiority in our soldiers towards people who have less material comforts than we, and are temporarily downtrodden. Palme Dutt expressed it well when he warned against ". . . assumptions of superiority, which are in fact only a mental reflection of a temporary relationship of domination." I can understand how you could be ignorant of the true significance of the word, but I cannot see how the author of the story could fail to know its true meaning.

Please allow me to express my hearty approval of the splendid magazine you publish. It is because yours is such a loud and clear voice for fraternity between the peoples of the world that I bring to your attention this error. 2-13-45

(SGT.) NORMAN A. PLOTKIN.
Somewhere in India.

NEW MASSES was not aware of the origin of the word "wog," nor that it is a term of contempt applied to the subject peoples of Asia and Africa. We feel certain that the author of the story, David Foote, did not intend it to convey that meaning. On the contrary, the laborers in the story and their contributions to our struggle are treated with the utmost sympathy. We regret that the use of the term "wog" without any qualification has led to the possibility of misunderstanding.

—The Editors.

No Place for Prejudice

3-20-45

To the Editor of The Courier-Journal.

The distinguishing characteristics of the races are no more than an outward and visible expression of the infinite variety of nature. On the material or physical plane of being, all races are constituted alike and exist under the same law of growth and

No man could be more in error on the whole question of racial equality than is Sid Schultze in his Point of View letter. His statement that God has marked each race by some distinguishing characteristic is the subtle insinuation that arouses and keeps active the spirit of discord and dis-

3-20-45 unity.

bodily development. In this country patriotism is common to all the races that inhabit it, all have equal rights to citizenship, particularly all speak one language, receive the blessings of the same civilization and follow the precepts of one fundamental belief, that is, the fatherhood of God and the brotherhood of man.

There is no place in this country for intolerance or prejudice of any kind. We are an enlightened people and it is with great pleasure that the world observes and enthusiastically acclaims such progress as has been made at the inter-American conference in Mexico City, and by the reaffirmation of the principles of the Atlantic Charter and by the continuous breakdown of the provincialisms which have stood in the way of the forward march to develop a new world order.

A great world-educator has said: "The All-knowing Physician hath His finger on the pulse of mankind. He perceiveth the disease and prescribeth in His unerring wisdom the remedy. The fundamental purpose animating the faith of God and His religion is to safeguard the interests and promote the unity of the human race."

Louisville. CLELL G. FOWLER.

PLAIN TALK — by DAN GARDNER

The Question of Anti-Semitism Among Negroes

Anti-Semitism is a delicate subject. In fact, the term has become almost exlposive and unmentionable. Fear of being identified as a "Jew-baiter" or an anti-Semite has all but banned frank discussion of the matter, and one would look for many days before he found a professisonal Negro leader willing publicly to air his views on the subject.

To get around being called anti-Semitic and, at the same time, bring into the open the ramifications of the question, one has to be somewhat careful in the use of words as well as a bit reckless in walking where angels fear to tread.

Right now the Negro is being pressed on all sides by other minority groups which wish to make common cause with him in these difficult times when cooperation among minority groups for unity and strength are necessary to advance the aspirations and aims of such groups.

I think American minorities, such as Jews, Italians, Irish, and Germans, really have the secret envy of the Negro because of his possession of the one thing that all of them lack. The Negro is a native American—not foreign-born as are the others. The American Negro, being native to the soil, were he white, could capitalize to the fullest extent on this link to the soil but, being black, he has to live as a a ward, more or less tolerated through the good graces of the white man, and the white man is in power. Had most Jews the prize possession of the American Negro, native heritage, he would probably be the strongest force in American life today. But, since he does not have it, there is reason for his seeking unity and common cause with the American Negro.

The charges that Jews exploit Negroes wherever they meet them has been made ever since I can rememgber and probably will continue to be made after I am dead and gone. The exploitation charge was based on economic dealings; it stems from certain practices that obtain in the poorer neighborhoods where the small storekeeper grocer, butcher, haberdasher, jeweler, etc., pitches his camp. The so-called "sharp" driving practices of the Jew in this connection have been so exaggerated and played upon that it is small wonder that there does not exist actual hatred of him by Negroes. The facts of the matter are, however, Negroes don't hate anybody. You hear professional leaders holler from the hilltops that they hate this and hate that, but, in the main, the real majority of Negroes don't have the time or the inclination to develop healthy hates for opposite races and most certainly, not the Jew.

However, as Negroes slowly become more articulate, they attempt to fight back against the alleged "sharp" trading practices of the Jew by name calling and, in some instances, whispering campaigns. Again, all this can be regarded as harmless as there are few instances where Negroes put on hoods, ride white horses, and burn fiery crosses in the front yards of people.

The Negro lowest down feels a sort of kinship with the Jews that is as natural and homely as that which might exist between cousins. To the Jewish grocer or druggist the Negro in the neighborhood takes his troubles; to the Jewish butcher goes the Negro seeking credit for small purchases, and so on down the line. The degree of affability is enhanced by the everyday working out of living together amicably of these two un-alike people.

The affinity that the Negro feels with the Jew is surprising and would be extremely surprising to the Jew himself if he actually knew how close the average Negro feels toward him. Of course, there is the element of jealousy that exists among all people and that is common among Negroes who think the Jew is taking all his money with him helpless to stop him, and this jealousy is best seen in discussions of the Jew on the street corner or in the pool room where those who come in contact with him most professionally relate their experiences and let loose their squawks.

Hardest hit by a squawker are those Jews who are in the entertainment business, whether as theatre owners or managers and booking agents for bands, acts, and performers—they catch hell. They are proudly abused, dissected, put together, and broken up again in lon talks by the people they handle. Yet the record shows these very Neroes who do the loudest howling seldom, if ever, leave the management of the Jewish agent with whom they have been identified. There are cases on record where Negro orchestra leaders, singers, dancers, and others have been managed by th same person for as long as twenty years and, while these people will talk glibly and loudly how they have been robbed, they show no inclination to pick up and leave.

All this points to a healthy state upon which real unity can be built by the Negro and the Jewish people. The thing that irks the Negro most about the Jew, aside from his alleged sharp trading practices, is a tendency of the Jew, once he gets on his feet, to look the other way when the Negro with whom he has been associated in former times comes by. This is not really a Jewish trait and should not be ascribed as such. It is common in most of us, when we get a new coat, hat, shoes, cane and gloves, to walk on the other side of the street if we can get over there and ignore the fellows with whom we were close pals when our feet were on th ground and we had patches on our pants. In the case of the Jews, it is a sensitive point with Negroes because of the difference in color. The Negro, who cusses out one of his own goes snooty, secretly admires him and feels it necessary to go to his rescue if said Negro is mistreated by people of another race. However, he does not feel the same way about the Jew who gets prosperous and retires completely from the Negro scene upon which he built his fortune.

If Jewish leaders and those enlightened persons of the Jewish race, who are sincerely seeking to bring about a greater understanding between the two races, in which the common bonds of friendship and unity will be stressed, actually studied the matter and took practical steps to eliminate certain practices, they would find that making common cause with the Negro on a variety of subjects would give both races more strength than they ever dreamed.

However, the habit in the current manner of going about things in h associations of interracial intercourse, namely, to have representatives of both groups talk to each other as though they were natural enemies, but conversing under the white flag of truce, can and has done more harm than anything else to the hope of complete Jewish-Negro understanding.

Negro Opinion Contrasts Atlanta World
Opinion Of Majority Group

CHICAGO — (SNS) N Most Americans believe that in the race relations are improving in the Southe despite wartime tensions, the Negro Digest poll for May discloses that public-opinion believes that the South is making progress in solving the Negro problem group of whites and Negroes replied

Queried on "Are Race Relations as follows:
mproving in the South?" a typical

	North	West	South
Yes	31%	34%	35%
No	49%	45%	39%
Undecided	20%	21%	26%

In every race there are rascals. Wouldn't it be swell if the various racial groups in this country would not be so hasty in forming their opinions of one another, but rather be a little more liberal and broad-minded? Does it not sound so very thoughtless and ignorant for one to say that he hates another because of his race, creed or color? It seems to me that if we thought more of the calibre, worth and value of individuals, there would be very little of no time left to degrade our intelligence by disliking a person because of his race, creed or color. If this should happen, then racial likes and dislikes would be confined to individuals and not races. If I could then be said that we like John Doe because he is a gentleman, or that we dislike him because he is downright no-good; not that we like him because he is white or black, or we dislike him because he is white or black, as I stated in the beginning there are rascals among all races.

SGT. ROBERT D. PHILLIPS
Camp Ellis, Ill.

THE NEGRO FINDS HIS HISTORY

By HOWARD FAST

New Masses

IT HAS been said, with as little thought as goes into the contriving of most epigrams, "Happy are the people with no history." But happiness has been variously interpreted, and it is usually a most unhappy people who lack a history. And it should be added that no people, however exploited, however insignificant, actually lack a history—the word itself being simply a tag for the process of life in terms of mankind.

The history is there, in the case of all peoples; and where that history is forgotten or blotted out, it pays to inquire into the causes of that extinction, to see what ends it has served. A people without a remembered history is like a man who suffers from amnesia; his life has been deprived of meaning, direction, perspective, and to a degree, hope. It is recognition of that fact which has prompted during the past decade so astonishing and original an interest in the history of this nation; and it is the same recognition which has brought us to new study of the history of the Negro.

Look at history for a moment in a slightly new fashion; regard it as a process which is responsible for every single factor, every attitude, every complexion of the life you live. The food you eat, the clothes you wear, the things you do, your work, your hopes—set all that in a world frame of a terrible struggle against fascism and for democracy—and the sum, as well as each part of the sum, is directly and specifically the result of a process of history. And how far can you go toward understanding even the simplest of the factors if the forces which produced them are distorted or blotted out?

Nor is it purely a question of understanding; a host of other matters are linked to an awareness or lack of awareness of a historical past—pride, dignity, hope, courage, moral strength, political action, indeed all the many facets of living hinge, in one way or another, upon a full and correct memory of a people's past.

Apply the theory specifically, and take up the question of the Negro in America today. We know fairly well what his situation is in political, economic and social terms; we know it is better than it was a decade ago, and we believe it will be better a decade hence; but we must admit that his situation today, for all the progress we have made, is a sore on the face of the democracy, a perversion of its best tradition—and a constant threat to the whole concept of national unity. Remembering that, think of our scholars, our many, many scholars, who have complacently reiterated, in work and by word, that the Negro has no history.

They've done their work well indeed; twisting, distorting, expunging, until today a great section of this country's 14,000,000 Negroes, as well as the majority of the whites, accept their conclusions. And thereby, the Negro, like the man with amnesia, cannot remember, and not remembering, cannot draw hope, sustenance and direction from his past. Instead of his history being an integral part of his life, he must organize and fight, in intellectual terms, for the recovery of that history. That he is doing—and already there are striking advances which he can show. But the pain of what he lost is not easily forgotten—and the reeducation is slow.

LEST all this be dismissed as coddling of precious sensitivity, let us take a few instances from the "nonexistent" Negro history and apply them to today.

Today, the Negro is beginning to take his place on the political stage, both as an organized mass from below and a participant in government from above. And today, more than ever before—witness the frantic actions of the *Reader's Digest*, the *New Leader*, etc.—an organized attempt is being made to maintain the lie of Reconstruction, the lie which states that during the one time Negroes were given almost full political rights, they failed, tragically and completely. Instead of being able to lean on the history of those eight years, to learn through a study of them, he is forced to engage in a struggle for the historical truth.

Today, by hundreds of thousands, the Negro is actively engaged in the war for national liberation. It is true that he is discriminated against; but it is also true that he has made more rapid strides during this war in industry, in the Army and Navy, than in decades before. For all that, he has encountered confusion; he has been divided, troubled. And on the white side of it, that confusion was tenfold. How many of the fears and doubts could have been dissolved if the whole of the nation knew the full tale of the Negro's glorious role in the Civil War! How the perspective would change if we were as aware of Frederick Douglass' statements as we are of Washington's and Jefferson's! If 10,000,000 whites and 5,000,000 Negroes knew Douglass' address to the Negro soldier as well as they know Lincoln's Gettysburg address! If the whole nation knew the saga of Colonel Shaw's black 54th Massachusetts Regiment! If we could read in every school history the tale of the black slave volunteers in Andrew Jackson's people's army, and how they fought at the battle of New Orleans! We know the story of Valley Forge, but what schoolbook talks of the black Virginia regiment, no man of which deserted, the only regiment in the army to hold that record? We have as fine and splendid a roll-call of heroes as any nation on earth, from our first war of national liberation to this—but how many history books relate that a black man was the first to die for this nation, Crispus Attucks, who was killed during the Boston Massacre?

This is the barest, thinnest beginning; I could fill a volume, and still tell only a small part. But I would like you to dwell on the qualitative difference in the role this country plays today that would be possible if both black and white Americans knew how completely and honorably bound to each other they have been in every struggle for existence as a free nation.

I spoke of pride before, of dignity and hope—and in that sense, would it be a bad thing or a good thing if the people of this land knew that only once in the whole history of mankind did a nation take the full and fateful step from slavery to democracy—and that was a Negro nation, Black Haiti?

How many shibboleths would be blasted were it known widely that the Negro never accepted slavery in America, that he was incapable of accepting it, that during the course of his slavery he organized over twenty major revolts. Think of the dignity he would assume, both in his own eyes and in the eyes of others, if he knew the whole tale of the brave black men who had fought and died for freedom.

It is a dangerous mistake to think that we are uninfluenced by the great men of the past. While it is true that forces within the nation go into their making, they in turn become active and potent forces, leaving their imprint in no uncertain terms on the national consciousness.

The Negro hero exists; almost without exception, he was a man who fought against the long odds—and won; he walked in the democratic tradition, and he walked proudly, with dignity and humility. And today, among his people, there is both a need for him and a hunger.

He must live again, just as all of the Negro's past must live again. It must live because the question of national unity can no longer be postponed—the Negro question must and will be solved, and this is one of the many steps toward solving it.

"Our Colored Brothers"

(The Central Christian Advocate)

We venture here modestly to interpret the peculiar sensitiveness of members of the Negro race over certain attitudes expressed by such statements as "We love our colored brethren." Many a time well-meaning people completely lose their Negro hearers by using phrases in which they intend to show an honest good will, but the results of which are troubling.

There was a time when the race was so helpless and backward that expressions of personal love for the race or of good will toward individual members of the race were accepted at face value. Since then the race has come along to where Negroes are not desirous of sympathy or anything that has a note of pity. Today the race is somewhat aggressive and sensitive, but the aggressiveness is to the end of attaining a real status.

"Black Mammy" references make Negro hearers bitterly desentful, and references of personal love for individual members of the race leave them cold.

On a certain night during the Uniting Conference a speaker made the statement that he loved the members of the Negro race and that the South loved the Negro. The statement was applauded vigorously. But the bitterness it stirred in the hearts of the Negro hearers was not soon lived down.

The Negro does not wish to be referred to patronizingly or pityingly at any time or in any way. He does not like to be singled out by sweet and honeyed references. He wishes only to be included on a full manhood and citizenship basis without special reference. Phrases like "our colored brethern," "you people," and expressions of special love for them are most embarrassing.

The Negro race in America lives within a framework of social ostracism and many legal restrictions based on race. This ostracism and these restrictions ramify into every corner of Negro life. Therefore, any individual attitude of pity or love or interest that carries with no interest in changing this framework fails to strike a responsive chord in the breasts of Negroes| It is the framework, the system, that Negroes are struggling to remove, particularly that portion of it expressed in the laws of the states. The matter of personal likes and loves does not count.

The question in the mind of the individual Negro asked of the individual white man is not "How do you feel toward me or toward any other Negro?" but, "What is your attitude toward our struggle?"

ROGERS SAYS:

American Negroes Must Continue to Speak for Oppressed Dark People

By J. A. ROGERS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

MR. PRATTIS, in his excellent close-ups of the San Francisco Conference, notes that the foreign colored delegates ignore American Negroes. Speaking of those from Haiti, Liberia and Ethiopia, he says, "They don't even seem to want to talk to the Negro press . . . When you catch them on the streets, they stare at you." I have heard of a similar reluctance on the part of the Ethiopian Minister at Washington to talk to American Negroes.

Mr. Rogers

As I happen to know, there is a very good reason for that. The American Negro, who is, on the whole, a militant on race, is poison for the imperialist powers, principally England and South Africa. These three little black nations are in the grip of the imperialists, therefore, I am almost positive that their delegates to the conference were warned to keep a closed trap where American Negroes are concerned.

* * *

ETHIOPIA ALREADY has her head in the British lion's mouth. She is cut off from the sea. All her trade must pass through territory grabbed from Africa by the white powers. Neither England, France, Belgium nor South Africa wants skinned people awake there'll be no more British empire.

MR. PRATTIS further points out how American Negroes have been wrought up over injustices against these three black nations while the delegates from them ignore Negroes here. But I am sure that the attitude of private individuals of these three nations is something entirely different.

American Negroes, being the only dark people with a comparatively free voice, must continue to speak up for the oppressed dark people. While not wishing to make a racial matter of it, I must point out that even though white America had to fight England for its freedom, it has now gone twice to war to save England.

to see an independent black people in Africa. I might not be far wrong if I include even the United States, as now run. England and America are very close these days, and Ethiopia is getting lend-lease from America.

As for Haiti and Liberia, much the same is true of them. They are dominated to a great extent by Washington, which, in turn, is run largely by white politicians, who came from the South, the imperialist region of the United States. The chief difference between England and the South is that England has her colonies of Negroes outside of her borders, while the South has hers inside.

THE SAME APPLIES to China. This, too, explains the attitude of Mr. Soong as noted by Prattis. When Madame Chiang Kai-shek visited America some years ago, she was sickeningly subvervient, but she was looking for help. "Freedom from fear" is a great need of dependent nations.

Mr. Prattis says that he found it "a lot easier to get close to Stettinius, Eden, Molotov, or one of the other big shots" than to the colored delegates. The reason, as I see it, is precisely because the former are big shots. They pack heavy guns, while the others carry only toy guns in comparison. Power talks.

* * *

RUSSIA, for instance, can be more fearless than ever. Yet I remember back in the 1930s when she did not yet have America's favor and she took twenty-two American Negroes to Moscow to make a film of "Uncle Tom's Cabin," in order to show up American imperialism. Mr. Roosevelt's recognition of Russia at that time, however, killed the film, to the great disgust of the Negroes who were to play the parts.

Moreover, that these "big shots" are so accessible does not mean that they mean to do anything for the black brother. I am rather inclined to think it's the other way about. Talk is too often a substitute for action, a fact notoriously true of diplomats. I am extremely suspicious of affability such as my good friend, Prattis, mentions.

AS I SAID, the Ethiopian, Liberian and Haitian governments have no more real freedom of speech or action than you have when a robber pokes a gun in your ribs. American Negroes are the only dark people who have a certain freedom of speech and that is because they have the vote and powerful white friends. In India, Africa and the West Indies there is none. When Marcus Garvey was in America he told off everybody from the President downwards, but when he went back to Jamaica and merely said that the black people weren't receiving justice in the courts, he was haled before the Chief Justice of the island, who fined him $500 and clapped him in jail for three months.

As for W. A. Domingo, who was a militant in America, when the Jamaican authorities heard he was coming on a ship, they boarded it, took him off, and put him in a concentration camp for nearly two years. They know that once dark-

Toward Freedom

Daily Worker 1-29-45

THIS people's war and the necessities which flow from it have done more than anything in recent history to hasten progress toward the goal of full democratic rights for the Negro people. But the war has done more; it has taught us how to fight for Negro rights—and win!

An important lesson on the right and wrong ways to struggle for Negro rights can be learned by analyzing the different reactions of Negro groups to the proposed drafting of Army nurses and of civilian workers. One type of response operates further to advance the Negro's progress toward freedom; the other leads to his isolation and defeat.

1-29-45

For example, the National Association of Colored Graduate Nurses supports whatever measures are necessary to guarantee adequate medical care for our fighting men abroad, and at the same time it demands that Army nurse service be placed "on the basis of need of care for American soldiers and not on the basis of limitations because of race, color or national origin." In contrast, the Non-Partisan Council on Public Affairs, justly incensed over existing discriminations against Negro nurses, declares that it is "unalterably opposed" to the drafting of nurses for Army service.

1-29-45

To take another example, the National Negro Congress fully endorses President

by Doxey A. Wilkerson

Roosevelt's call for a national service act to guarantee that maximum use be made of war manpower to assure the quickest possible victory over our fascist enemies, **and at the same time it calls for "necessary guarantees that labor and the Negro people will be fully and democratically utilized in the struggle for total victory."** In contrast, the National Association for the Advancement of Colored People flatly rejects all national service legislation, repeats the Socialist line that compulsory war work would be "slavery," and declares that "Negroes will be restricted and ordered about on the basis of color rather than on the basis of the country's needs."

1-29-45

THE one raises the demand for extending Negro rights as a means of winning the war. It links the Negro up directly with the war effort, thereby gaining the support of broad masses of win-the-war Americans who become allies in the Negro's struggle for equal rights. Moreover, it brings a **positive note of confidence** to the struggle, seeking to strengthen and extend the already progressive liberating influence of the war. **This is the way to win.**

The other raises the demand for extended Negro rights as a condition for support of the war. It places the Negro in opposition to the nation's war effort, thereby alienating broad masses of win-the-war Americans who should —and could—be made our allies, but who instead are made our opponents. Moreover,

How to Fight For Negro Rights

Daily Worker

it brings a negative note of defeatism to the struggle, ignoring the positive liberating influences of this people's war and assuming at the outset, that real democratic progress is impossible. **This is the way to lose.**

1-29-45

ORGANIZATIONS engaged in the fight for Negro rights would do well to learn something from the changing wartime relations between the Negro people and the rest of the country. We are no longer in the oppressive 1920's or 1930's; this is a period of ascendency for the Negro people and all other democratic forces in our country. Despite occasional set-backs here and there, **the dominant trend of our society is now forward toward greater freedom and security for all men.** We can strengthen and extend that trend through the fullest possible support for the war from which it emerges.

If we are wise, we will stop calling for Negro democratic rights as if they were some special group interests apart from—or even opposed to—the war effort. Instead, we will fight to enlarge democratic rights for the Negro people **as a necessary means to hasten our country's victory over the common fascist enemies of us all.**

To say that fuller democracy for the Negro people is necessary to hasten victory is no mere "tactical" use of words; this is one of the most profound truths of this period. Let us take the fullest possible advantage of this new relationship between the Negro and the nation—for along that path lies the coming victory of both.

Walterboro, S. C. Press & Standard
June 7, 1945

NEGROES SHOULD TRY TO HELP THEMSELVES

THIS newspaper has noted the attitude of certain alleged negro leaders in connection with advancement of the race. It seems that these leaders have the idea that the white race is holding down and holding back the colored people of the South, and that the reason they have not advanced further and more rapidly is because of animosities by the white people. This, we think, is far from the truth. The white people of the South have been the best friends the negro race has ever had. They have helped the colored people to make the advances that have been made to date.

As a matter of fact the South is being held down and held back because of the shiftlessness and inability of the negroes in the South to advance with them. Let them provide improved conditions, and take advantage of opportunities offered. The South has been spoken of as economic problem No. 1, largely because the average of the South has to be arrived at by striking a balance as between the white and the negro races. In every instance where this is done the negro pulls down the white race in the South—our state and our county, if you please.

The Press and Standard would urge that the negro population of the South, or of South Carolina, begin to do things for themselves. Let them organize banks, industries, hospitals for negro patients, get training as doctors, nurses, lawyers, merchants, bankers, insurance agents, and do for themselves many of the things now being done for them by white people. It is getting time for the negro in our section of the country to venture into the fields of industry, finance, medicine, etc., the same as the whites are doing.

Until and unless the negro gets ambitious and strives to do for himself, the white people cannot carry the load alone. Why not have negro bankers, negro insurance agents, negro industrialists, such as saw mills, turpentine stills, certain manufacturers, etc., etc.? This must be done if the negro is to keep step in the march of progress.

Let us see some examples of the ineffective efforts of negroes:

In the matter of mortality rates, the death rate among negroes is 30 to 40 per cent higher than the rate for whites.

Negro life expectancy is 10 to 12 years shorter than that of the white group.

The maternal death rate of negroes is three times that of whites. In 1942 three times as many negroes died of tuberculosis, and in certain cities this rate reached the alarming proportions of 8 to 1. Venereal diseases among negroes is 6 to 12 times more prevalent than in young white men.

Any comparison made shows that the negro race is less ambitious, less aggressive, and less energetic, and less able to stand alone.

We are of the opinion that if the spokesmen for the colored people of our state were to agitate better health, more industry, and more independence, more self-reliance, rather than to always be harping on equality with the whites in poliitcs and society, there would be real advancement instead of constant agitation which does not insure progress and development. Let the negro learn to do for himself instead of making constant threats of reprisals if the whites do not do things for them. Let them teach members of their race to be reliable and truthful in their dealings with each other and with the whites. Let them inculcate cleanliness and observance of rules of health. The negro must wake up, even more than he is now awake, in the fields of education, health, industry and economy.

We wish to see the negro advance along all lines. We do not like to see him always being wet-nursed by the white people. We should like to see the young negro ambitious and go into business for himself and do for himself. Let them buy land and make permanent homes, producing what they need for sustaining life and making advancement.

If negroes will do these things and show themselves capable of advancement, the whites of the South, their real friends, will be only too glad to help them succeed. This is the only way any people can develop and grow and gain strength and succeed.

Racial Pride

Memphis World

Let's plant the seeds of Racial Pride
Along the road, on every side;
Let's cultivate by word and deed
They'll grow to fill our every need.

Co-operation is the seed
We plant to kill such ugly weeds
As envy, hatred, strife and greed
That spoil our chances to succeed.

Let's plant Goodwill in every heart
And faith and Loyalty impart;
Encourage Negro enterprise
Lest we our race jeopardize.

6-12-45

O, do not be an idle one
To stand and watch the rising sun
And miss the blessed rays that give
Success to those who strive to live.
But take advantage of the day
Let evil guidance hold no sway
And tho ourselves we may efface
We'll build a stronger, nobler race.

Make prayer a portion of your plan
And elevate your fellow man,
So that there'll be no day to rue
O Race, to thine own self be true.

Let's pull together hand in hand
In faith and Unity We'll stand
Then naught to us can be denied
We'll reap success thru Racial Pride.

Mrs. Lena L. Woods
1096 So. Lauderdale St.

By Elizabeth Gurley Flynn

Race Prejudice In Our Language

The Worker

7-1-45

RECENTLY on a trip to Pittsburgh and Detroit I spoke at two meetings where the majority of those present were Negro people. Facing such an audience I became conscious once again of expressions commonly used, even by Negroes themselves, which are a part of the false assumption of "white supremacy-superiority."

There are many such phrases and we all use them unwittingly. Yet in speaking to a Negro audience especially the words hit back at you like a boomerang. How easily, for instance, we say, "The pot calling the kettle black," as if black is synonymous with dirty or sooty. Or "a black look" (which I myself unfortunately used) as if black is identical with an unpleasant, resentful manner. Or "black hearted," as if black is evil. Why should the illegal sale of commodities, in violation of government orders, be the "black market"? Bootlegging is a far better and less offensive description. In fact it would be better called the "white market" as far as the color of its perpetrators is concerned.

I wonder how many times we hurt our Negro friends and jar their hopes that we are really free of any taint of the racial superiority myth, when we allow ourselves to use these expressions? It is necessary to comb our language with a fine tooth comb and consciously eliminate all such offensive expressions, which are insulting to more than 10 million Americans, and millions more of our allies.

There is a similar danger in relation to the war against the Japanese. A recent poster of some government agency is displayed all over the country, showing a big brawny fist, obviously white, knocking out a Japanese soldier, obviously yellow-skinned. This is not United Nations propaganda. It is a bad poster because it places the war on an incorrect basis and fosters "white superiority" prejudices which are unfortunately all too prevalent now in our country.

7-1-45

THE identification of "yellow" with cowardly is another instance of the pollution of our language. We are not fighting the Japanese because their skins are not white but because they are fascist-imperialist, out to conquer and rule millions of people, most of whom are not white skinned either. Our enemy in Europe were white skinned and Nazi and fascist in their determination to conquer and subdue the rest of the world.

Japan is the third member of this unholy alliance, and has the same objectives in Asia. Her victims have thus far been largely millions of Chinese, Korean, Malayan, Filipinos, and other island peoples, who are not white. These brave and heroic allies of ours have resisted tenaciously and carried on the struggle as guerillas and underground fighters when captured or behind the Japanese lines. Every American member of our armed forces who returns from a Japanese prison or from the fighting front in the Pacific speaks with the greatest admiration and respect of "the natives."

The Japanese have been fiendishly barbaric and cruel to prisoners of all colored skins. We are fighting the Japanese because of the ideas inside of their heads, not the color of their skins. Some of the bravest of the brave among our soldiers are those Americans of Japanese ancestry, the Nisei, born and brought up in our country and loyal to it. Many of these are now in the air force bombing Japan. The reactionary attitude of the American Legion in places like Hook River, Oregon, is based on color prejudice and puts them in the same category as demagogues who appeal to Negro people not to fight the Japanese because their skins are not white. It is un-American.

PREJUDICE is usually deep rooted and unreasoning. It is expressed like this, "I just don't like them (meaning Negroes, Jews, Italians, etc.). I don't know why. I just don't like them." If you ask, "But do you know any of them personally?" the reply invariably is "Heavens, no—I wouldn't associate with them!"

But in wartime as a matter of necessity, in the army and on the home front people have been thrown together, have worked and fought side by side, and a lot of such senseless prejudice is being broken down as people learn to know one another better. Southern soldiers came North, northerners went South—they all went East and now will go West. Workers have travelled far from one section to another. This is all good—it breaks down sectionalism and helps to make us one people. But it can't be left to these factors alone to overcome prejudice. There must be FEPC legislation, nationally and in each state. There must be an end of Jimcrow. Abolishing the polltax is a part of it, too.

7-1-45

But we must also search out and judge our own acts and language. By our deeds we are judged. I apologize now for using the wrong words and am determined to use the fine tooth comb most thoroughly from now on, so that it will never happen again.

WHAT NEGROES NEED IN BROOKLYN

Brooklyn Tribune

1.—A Hotel.
2.—A Bank.
3.—A clean non-greasy eating place.
4.—A Chamber of Commerce.
5.—Cleaner Streets.
6.—Clean Backyards.
7.—More Negro Books in the Franklin and Macon Library; of course we need numerous other Brooklyn Improvements, but why we have no Hotel is something we cannot understand. Out-of-towners visiting Brooklyn have no place to stay unless they have relatives or friends in Brooklyn.

As far as a Bank is concerned, we need one, and certainly can support one, but have we the racial confidence to establish and maintain a Bank?

A Chamber of Commerce in Brooklyn would be to the Negro Brooklynites advantage, but at this time we will not emphasize on this.

Now let's consider cleaner streets. If you will stop throwing rubbish in the streets, and stop your children from breaking up milk bottles, and other glass receptacles in the streets; it certainly would be appreciated, and more so by automobile owners. Tires are hard to get, and how glass ruins an automobile tire.

Now we come to the dirty back yards. Now please if you don't mind, stop throwing rubbish and glass and garbage out of your windows into your backyards. Why not tie up your rubbish and garbage in newspapers, and place it in the can your landlord provides?

Now in reference to more Negro books in the Franklin Avenue Library, which is now so seldom open; and the Lewis- Macon Library. This is one improvement needed immediately, so as the Negro children can read something about their ancestors.

6-23-45

What will be done remains to be seen, but the seven needs listed above, are seven needs we really do need.

69c-1945

SEMANTICS

Pittsburgh Courier

By HORACE R. CAYTON

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

WHAT'S in a name? All my life I've heard discussions about what the darker brother should be called. I've met some people who were willing to fight over being called a Negro. They wanted to be called "Afro-Americans," or "colored." Other people have insisted that they were none of these—that they were Mohammedans, Ethiopians or Jews. There is more magic and emotion connected with what black people want to be called than you can shake a stick at. (And by the way, that term "black people" is a misnomer, because they aren't black. They range from white to very dark brown, with just a few blacks thrown in.)

Mr. Cayton

* * *

SOMETIMES the controversy has become amusing. Certain friends of mine objected to being called Negroes, because they asserted there was no Negro race. They had a point, for a so-called Negro can be white as snow or black as soot. Others have insisted they preferred the term "colored," they were just born that way. Another group held out for "Afro-Americans" because their ancestors came from Africa. Then, of course, there was the group that wanted to be called just plain Americans. This name business gets you into a lot of trouble.

But it wasn't all on the Negro's side—and here I give away my own preference for the word "Negro." Lots of white people—or should I say Caucasians? I am all mixed up now—have gone to an even greater extent. In some small towns in the South, upper-class Negroes would be called "colored." The ordinary middle-class Negroes were referred to as Negroes, and the field hands, "n——rs." None of them could go into a white theatre; but a doctor felt much better being called a "colored gentleman" than by the harsher term "Negro," or, of course, "——r."

WHAT THE brothers in black were really trying to get at was the fact that they felt uncomfortable being Negroes in the United States. Unable, in most cases, to change their status, they wanted instead to change the name by which they were called. Through some mystical process they thought that this might actually make white people look on them differently.

Probably the most pitiful example of this type of thinking was a group of Negroes who, by some divine revelation, decided they were no longer Negroes but direct descendants from Mohammed. In ostrich-like fashion, they would insist that either "El" or "Bey" be added to the end of their names.

A Negro from Mississippi named John Smith would, under this divine guidance, wake up and decide that his name was "Smith-Bey" or "Smith-El."

In the old relief days, some unfortunate black client would be waiting for his relief check, and the clerk would call out his name, "John Smith." The brother would remain immobile, whether it was for ten minutes or the entire day, until the clerk would address him as "Mr. John Smith-Bey."

It was funny but tragic. In this small, thwarted, perverted manner Smith was a vigilant fighter on the racial front. By adding "Bey" to his name he was defying the American race system from which he wished to escape.

* * *

THE "COLORED" Doctor in the South still can't go into a white show or eat in a restaurant any more than can the "n——r" sectionhand. And the "Beys" and the "Els," because their faces are black and their hair kinky—or rather, to be consistent, because they are classified as Negroes in the United States, still live in the Black Belt.

The "Afro-Americans," though they may have received some psychological satisfaction from their identification with the dark continent, are put into jim-crow regiments. So there's not much in a name. "Negroes," "colored," "Beys," "Afro-Americans" — even "Race men"—they are all in a hell of a fix in America.

Issues Plea for Justice

N.Y. Amsterdam News

Sir:—The electrocution of Mrs. Lena Baker by the Cracker State of Georgia, should have been a front page headliner, so that every individual Negro who has sense enough to read, might pause to say to himself, what can be done to stop such atrocities. Who among us is safe from the fangs of the rattler?

A Chief Justice of the Supreme Court once said, "A Negro has no rights that a white man is bound to respect." He might have added, "A Negro woman has no honor that a white man cannot violate if he sees fit." We should protest such things to high heaven. We know that actions speak louder than words, but do we know that words loudly spoken sometimes bring on action.

A loud clamor by the colonists over unjust taxation caused them to throw off the yoke of Great Britain.

Indignant speeches and writings by the abolitionists brought on the Civil War.

Loud noises have caused mountain slides.

Every time there is a clash between the white and black people of the South, the powers that be always force the Negro to pay. I have known of automobile accidents in which only one party was jailed or fined. I have known Negro women to be knocked down by white men when only the woman was jailed or fined.

It behooves every member of this oppressed race, whether he be black, brown, yellow or indigo, whether he belongs to the upper or lower class, saint or sinner or infidel, to unite and fight this bugaboo called "white supremacy."

Mrs. William C. Jenkins.

Racial Consciousness Brother in Black Suffers Handicaps, Regardless of What He Calls Himself

2-17-45

Dr. Turner Speaks To Hungry Club At YMCA Wednesday

Atlanta World

2-6-45

"Impressions of Brazil" will be the subject of a talk to be delivered before the Hungry Club tomorrow noon at the Butler Street YMCA by Dr. Lorenzo Turner, professor of English, Fisk University, Nashville, Tennessee.

Dr. Turner spent the year 1941-42 in Brazil as a Rosenwald Fellow. During this period he traveled widely in a sections of that country. He has also visited in England.

The noted scholar and educator is one of the nation's leading authorities of linguistic folklore. His trips abroad have been in connection with his study in this field. He is a graduate of Howard university. Howard university, Northwestern University and Blackstone College of Law. Prior to becoming associated with the Fisk university faculty, he was professor of English at Howard university.

The speaker is being made available to the Hungry Club through Atlanta University where he is being presented in a series of lectures. The Hungry Club meets each Wednesday at 12:30 noon at Butler Street YMCA. The public is invited to attend the luncheon meetings.

2-6-45

Jackson

Journal & Guide - Norfolk,

Class Division Within The Negro Race

IN ANY EFFORT to weld the Negroes of a community into one solid mass, race leaders have always encountered great difficulties. Instead of achieving the goal of solidarity they usually wind up by having only one certain class of the race as their followers. Some leaders, wiser than others, recognize this internal weakness and frankly build their organizations on an appeal to one class of Negroes only. As it is with Negroes so it is with all races. It would seem, then, that the call for organization based entirely on race is unsound. Such factors as differences in wealth, differences in education, and differences in social origin serve to divide any race, and to cause one class of one race to feel closer to the corresponding class in the other race than they do to lower or higher classes within their own group. Social origin as a factor in keeping the Negro race divided is the factor which I wish to discuss in this article.

DR. JACKSON

3-25-45

* * * * *

Because of a difference in native intelligence and sometimes because of a difference in color, there developed among Negroes during slavery time three distinct classes — house servants, skilled mechanics, and field hands. Between the house servants and the field hands there was absolutely no association. Having learned the speech and having taken on the dress, airs, and manners of the white family the house servant looked with contempt upon the workers on the plantation.

Skilled mechanics had much the same feeling toward the field hands, but their supposed superiority was based more on differences in native intelligence than on differences in manner and dress. Thus the problem of getting the Negroes together for an insurrection or for other means of freeing themselves was extremely difficult.

Division arose among the Negroes also because of difference in color and difference in legal status. Throughout the slave region there was always a considerable number of mulattoes, quadroons, and octaroons who because of their light color disdain upon intermarriages or association with slaves. The dislike of the two classes was mutual. In Santo Domingo the gap between the two groups became so wide that when Touissant L'Overture's insurrection arose the dark slaves thirsted for the blood of the free mulattoes as much so as they did for their white landlords.

* * * * *

All of this division within the race was viewed with great satisfaction by the aristocratic slave owners. Indeed it is fair to say that they promoted and encouraged the line of cleavage between the Negroes so that they might all the more easily rule them. If the servile group united the rule of the slave owners might end; if they were kept apart, control would always be easy. In this policy of "divide and rule" the slave holders were eminently successful.

All of this separation which had its beginning in slavery continued to hamstring the Negro during freedom. The house servants and field hands, the light and the dark the free Negroes and former slaves, they or their descendants continued to view each other with suspicion. In an effort to bolster their superiority the light skin group in numerous communities got together in their "blue vein" societies, while the free Negroes lived in isolated communities, had their own churches, and boasted that they unlike the ex-slaves, were "born free" and were not "shot free." In other words their freedom extended over a long period of time, while the "shot free" had only been free since the Civil War when the shooting was done.

To add to the confusion, Northern Negroes after slavery always felt themselves better off and a little different from the Southern Negroes. Their constant statement was "I would rather be a lamp post in Boston than the major of Richmond."

3-25-45

* * * * *

Class division still retards the progress of the Negro. But I am inclined to believe that the lines of separation are fainter today than they were a generation ago. Light and dark are less powerful forces color and straight hair felt themselves above the dark Negroes with their kinky hair.

3-25-45

Over a considerable area of the Southern region there was also a number of free Negroes who because of their free status and possession of a few rights and privileges frequently looked with dis-

—LUTHER P. JACKSON

not on race or difference within one race, but on intelligence and achievement regardless of race and of color.

than formerly, and the old distinction between the "born free" and "shot free" is well nigh a thing of the past. In face of the color line growing deeper and deeper everywhere, all Negroes everywhere have been drawn closer together. This is natural and defensible for the time being, but eventually if class distinctions continue to prevail they must be based

SEMANTICS

Pittsburgh Courier

What We Are Called Does Make a Difference, Especially of Degree

2-17-45

By JOSEPH D. BIBB

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

I DISLIKE the use of the terms "Negro" and "Negress" in referring to and describing colored Americans. I shall continue to express my resentment, from time to time, notwithstanding the distinguished opinions of H. L. Mencken, George S. Schuyler, J. A. Rogers, S. I. Hayakawa and hosts of other journalists and students of semantics. I do not concur with those who contend that the treatment of our people will remain the same, regardless of whether we are called Negro, African, Ethiopian or colored.

Mr. Bibb

* * *

I AM unalterably opposed to the use of the term "Negro" in application to colored Americans, because the word is not ethnologically correct, because I believe in the power and dynamics of speech, because I know that words are vehicles of thought and because I believe, with Stuart Chase, that there is a positive "Tyranny in Words."

The world today is vitally concerned with semantics and the changing meaning of words. To prove the point, let us note that the best legal brains in the land are now concerned with the correct meaning and interpretation of the word "PRODUCTION," for purpose of determining the wartime powers of President Roosevelt in the Montgomery Ward Federal Seizure Case.

2-17-45

Sewell Avery, Ward president, contends that his company is not engaged in "production" of essential war materials. The Government contends that it is. A problem in semantics is involved. We will soon learn what the word means.

THIS WRITER recoiled with spontaneous resentment, when he heard Walter Winchell refer to Marian Anderson as a "Negress." He curled his nose in disdain when Lloyd Lewis likewise labeled one of our most prominent women. Mencken quotes Schuyler in his book, "American Language," as deeming the term "Negress" unpardonable. I agree. There are many unpardonable terms that we hate and deplore, even though refraining from using them does not necessarily aid in the battle against jim crow and segregation.

Men resent the use of certain vile terms and it is the law of the West that you must smile when you use them, or prepare for battle. Colored Americans will fight at the drop of a hat at the appellation, "n——er," even though no solution for the thraldom of dark Americans will result. Men fight over the use of words and will continue to do so ad infinitum. Terms by which mankind are designated are of vital importance in the quest of clear thinking and understanding.

2-17-45

IF A NEGRO is, as defined in the Oxford Dictionary, "an individual belonging to the African race of mankind, which is distinguished by a black skin, black wooly hair, flat nose and thick protruding lips," then the majority of colored Americans are not fitted into the term.

The books are full of glaring contradictions and inconsistencies as to who are Negroes. Some writers say that the term does not even include Hottentots, made famous by the enemies of Henry Wallace, nor the Abyssinians, nor the Egyptians, nor the Berbers. There is a respectable school of thought that contends that Asia is the birthplace of so-called Africans.

We find the term "Negro" first appearing in the English language in 1555, being derived from the Latin and taken over by the Spanish and Portuguese. It was first used in America, according to my research, in 1653. Since that time, the term has been a most confused, twisted and labyrinthian designation. The rulers of logic have been cast to the winds, the principles of biology and anthropology flaunted and today, the term is a mysterious appellation that transcends sanity.

2-17-45

THERE IS marked confusion as to who is a Negro. There is not so much consternation, however, as to who is colored—anyone who is not Caucasian. And here is the crux of this discussion. The term "colored" in reference to darker Americans links them with the world's majorities. Caste is gained and more respect, by virtue of numbers. When whites refer to us as "colored" a slight condescension of respect is made.

This most infinitesimal respect aids in our fight against restrictions. It is a question of degree, and almost everything in life is a question of degree. The youthful race of colored Americans is a new race, recognized as the spearhead for further emancipation. "Negroes" are deemed, by whites, as opprobrious, inferior and backward. We resent the term. Most intelligent people do and Emerson declares that "intelligence is measured by sensitiveness."

WINDOW DISPLAY FEATURED COLORED CUPIDS

Savannah Tribune

1-4-45

NEW YORK— A letter of appreciation has been sent to Franklin Simon company by the NAACP to this Christmas window display in its store at 38th street and Fifth avenue, which included colored child angels along with children of other racial groups.

1-4-45

The NAACP letter said: "We have heard numerous favorable comments from both white and colored members and friends of this association who are unanimous in hte opinion that Franklin Simno has taken a bold step in furthering the spirit of mutual respect which should exist between all groups in a democracy at war, especially a war whose goal is the wiping out of racial bigotry."

OUR ACTION ON BUSES

Savannah Tribune

Good Morning, Folks! Ge-

1-11-45

I would like to speak to the public at large this morning in regard to our actions toward the transportation in the city of Savannah.

We, as a people, always complain about conditions and certain things that happen, but I wish to say to you that some of the things that happen would not happen should we be a little more precautious in our facial expressions along with our manner of speech toward other races.

1-11-45

As I have been riding the buses and street cars with my people and other groups and and have seen the actions and conduct of my people, I am, therefore, forced to write this article to say to the people of my own race that we must equip ourselves with understanding. We do not own or control public transportation, therefore, I am saying to you, the public at large, let us be a little more careful in our manner of speech and conduct, for he that exalteth himself shall be abased; he that humbleth himself shall be exalted. So be careful!

Rev. J. B. Bates

ATLANTIC CITY, N. J.
WORLD
Cir. D. 5,347

JUN 28 1945

What the Negro Wants!

Let's take time out to discuss a vital subject. A subject which many hundreds of readers know little about. Let's take a little lesson in race relations.

Primarily, the 13 million Negroes in America want happiness and security, as does any other group.

All thru life he is told that America is the land of the free and of equal opportunity. Fine talk, beautiful words, says the black man, but there is just one thing wrong. He knows he is free in body only. He knows that "equal opportunity" extends ONLY AS FAR AS THE WHITE MAN WANTS IT TO EXTEND. But his mind is still shackled by fear of insecurity, etc.

Soon, black GIs will come marching home with white GIs. They have fought well, side-by-side, in Europe and now in the Pacific. Mr. White GI comes home to a life of security and happiness. Black GI may have to come back to the same conditions he left; slum housing with sky-high rents; inferior foods with above-ceiling prices; Jim-Crow trains and buses; injustices in the courts; late hiring and early firing.

Many a Black GI will come back minus parts. An arm lost in Flanders, a leg severed at Manila; an eye blown out on Okinawa never can be replaced. Why can't America open up her heart and receive these boys on an EQUAL BASIS with their comrades-in-arms?

The blood shed in battle, the sweat and dollars poured forth on the homefront are a high enough price to pay to preserve the so-called American way of life. The NEGRO WANTS TO SHARE fully in that way of life. He has helped preserve it, why not let him LIVE IT?

ALBERT E. HART.

DROP 'NIGGER' FROM DICTIONARY

Chicago Defender 7-14-45

WASHINGTON,D.C. (NNPA)- The John C. Winston company, publisher of dictionaries, will the word "nigger" from all future editions, beginning with those copyrighted this year, according to an item in the June issue of Survey Graphic, social work professionalmagazine. Other terms of racial opprovrium, such as " coon", "dago", "sheeney," and "wop," will be deleted as soon as technically possible.

69c-1945

INTERESTING PEOPLE — by George L. Lee

Hilda Simms
THE LOVELY STAR OF THE PLAY "ANNA LUCASTA" ON BROADWAY WAS ONCE A TEACHING-FELLOW AT HAMPTON INSTITUTE WHERE SHE RECEIVED HER BACHELOR'S DEGREE. SHE WAS CHOSEN AS ONE OF THE TEN YOUNG WOMEN OF 1944, FOR HIGH ACHIEVEMENT BY THE MADEMOISELLE MAGAZINE
American Baltimore, Md.
ANNA LUCASTA
5-12-45
Geo Lee
CAPT. FRED HUTCHERSON JR.
OF THE BRITISH WEST INDIAN AIRWAYS.
THE FIRST NEGRO TO FLY THE ATLANTIC OCEAN AND THE FIRST TO FLY IN THE ROYAL CANADIAN FERRY COMMAND AT $1,000 A MONTH WAS ONCE A DOORMAN FOR A CHINA SHOP IN EVANSTON, ILL., HE VOLUNTEERED IN THE RCAF AND BECAME AN INSTRUCTOR. LATER HE PILOTED BOMBERS TO ENGLAND.

Film Programs for Negro History Week

Daily Worker N.Y. 2-18-45

The Film Division of Variety Programs announces that a 16 mm. version of The Negro Soldier is available for Negro History Week, Feb. 11 -18. It can be booked together with a variety of other films that show shots of Negro troops in action, battle-scarred veterans recuperating behind the lines, general news of Negro workers in science, industry and education. These films cover the history of the Negro soldiers, as well as the civilian contributions to America's war and peace. 1-19-45

For the observance of Brotherhood Week, Feb. 18-25, special arrangements have been made to complement the foregoing films with the two excellent short subjects, Divide and Conquer and The World We Want To Live In, both films deal with the idea of better race relationships. 1-19-45

Mr. Louis Kelem of Variety Programs, 80 Fifth Avenue, New York, 11, N. Y. (Gr. 3-3324) will be pleased to answer all requests for information concerning these films and services to all organizations contemplating activities for this particular period.

Racial Consciousness

Word 'Negre' To Be Purged In Dictionary

p.m. 5-18-45

Publisher to Eliminate Offensive Definition in Book Used by Students

Revision of a French-English dictionary to eliminate an offensive definition of the French word *negre* was promised today by Alexander McKay, president of the David McKay Co., of Philadelphia, the publishers.

The book, J. O. Kettridge's *Handy Dictionary of the French and English Languages* is on sale in the City College book store, and, until two weeks ago, at the Brooklyn College bookshop. It defines *Negre* as "negro, nigger; —"

The word *nigger* is in Webster's New International Dictionary as "(1) a Negro or negro; — usually derogatory. *Colloquialism.*" There is no indication in the Kettridge book that the word is offensive.

McKay said:

"We are glad the definition has been called to our attention. We are planning a new edition shortly and will make a revision. We have been particularly careful about matters like this, even going so far as to change our editions of *Mother Goose* and Andrew Lang's fairy tales to eliminate anti-Semitic references. 5-18-45

"The dictionary was published originally in Germany and reprinted in England; we reproduced it. We are perfectly willing to make the change."

Dr. Harry D. Gideonse, president of Brooklyn College, pointed out that the Kettridge dictionary was not a "recommended" book of the college. This also was stressed by Prof. Paul Salvatore, head of the Romance Languages Dept.

Since the war, a recommended French-English dictionary, published in France, has not been available. Students were told simply to supply themselves with a French-English dictionary. The Brooklyn College book store has half a dozen, ranging in price from 39 cents to $5. 5-18-45

At CCNY, whose book store still has the Kettridge dictionary in stock, Dr. William E. Knickerbocker, chairman of the Romance Languages Dept., said:

"A dictionary should give all the information possible."

The same definition, without indication that it is derogatory, is also given as a definition of *negre* in Heath's *Standard French and English Dictionary*, Printed at Pitman Press, Bath, England, for D. C. Heath & Co., and in the Concise Oxford French Dictionary, another English publication. Both are old authorities and on the shelves of City colleges.

Author Sees Negro's Destiny In Own Culture

The Montgomery Advertiser
Times Montgomery Ala.
10-28-45

George Washington Lee Glorifies 'Music, Skills' Of His Race

By WILL GRIMSLEY

MEMPHIS, TENN., Oct. 27—(AP)—Here in the deep South, a sentimental negro with a patriotic name is attempting to parlay a street and a song into a richer, more abundant life for his race.

He is George Washington Lee, veteran of the First World War who rose from a Mississippi cotton patch to the role of successful author, insurance executive, orator and civic leader.

"The negro," says Lee, "cannot find his true place in America by 'aping' the white man and his virtues. The black man's destiny rests with the development of his own native traits and endowments."

Author Of Three Books

These endowments of "music, muscle and native skills" Lee has sought to glorify and perpetuate in all his works, built around Memphis' fabled Beale Street, "the negro's Saturday night heaven," and the thoroughfare's musical offspring, "The Blues."

Lee has written three books. His first in 1934, "Beale Street, Where The Blues Began" was a Book of the Month alternate selection. He followed with "River George" in 1936 and "Beale Street Sundown" in 1941. 10-28-45

In these works, called by one English critic "some of the most descriptive writing in American literature," the author chronicled the muscled black men from the levee camps and cotton fields, "dead game sports" in their fancy zoot suits, and sweet-smelling ladies in plumage and finery.

He says he endeavored to make the negro proud of the muscles and skills that helped build the Nation and of "the sad, sweet songs straight from the unhappy heart" that contributed so much to its folk music. 10-28-45

Lee says that he does not consider America a great melting pot where races lost their identity.

Instead, he looks upon it as "a great experiment where men of all races live side by side and make their own particular and peculiar contributions to the development of the world's greatest community."

Developing Own Culture

The negro, he insists, must make his place in this brotherhood by giving of the best of his innate talents.

Beale Street, Lee declares, "represents a civilization within a civilization which does not cling parasitically to the white man's culture.

"The negro here is developing a culture of his own, caring for his own needs in medicine, law, religion, education and recreation."

It is to promote this growth that Lee has steadfastly maintained his modest little office on Beale Street in the face of greater opportunity in the North.

The negro leader is 51, looks nearer 40. He is medium-sized, energetic, highly emotional. A conservative dresser, unpretentious, he makes no impression until he picks up a pen or mounts a rostrum. He is as forceful and dramatic a speaker as a writer.

Born in Indianola, Miss., Jan. 4, 1894, son of a sharecropper, he worked in a grocery store and as a bell hop; paid his way through Memphis' Alcorn College. He entered the First World War as a second lieutenant, one of the few negroes to get officers' training, and came out to launch a sky-rocketing insurance career.

He is a director of the Atlanta Insurance Company and the firm's Memphis manager.

Lee's insurance work, however, has to play second fiddle sometimes to his many civic enterprises. 10-25-45

Launched Bowl Game

The little Memphis dynamo launched the "Blues Bowl Game", an annual football classic here pitting two of the Nation's leading colored high school elevens.

W. C. Handy, "father of the blues," comes down each year to blow his famous trumpet at this extravaganza. Copper - colored belles do a snake dance between halves. The proceeds furnish Christmas baskets to thousands of negro poor.

Lee spearheaded all Memphis negro War Bond drives. The city led all negro communities in the generosity of response.

A Republican state committeeman, he also is active in politics, yet enjoys the good graces of Democratic Leader Ed Crump. There is ample reason for it.

Because of raw and raucous Beale Street, Memphis once was labeled "the murder capitol of the world." Now Beale is just another avenue—jumpy and jivy but respectable. 10-28-45

The boys are too busy selling Victory Bonds or collecting money for a new negro hospital to be shooting and knifing each other.

And George Washington Lee is credited with a large assist.

Selassie Sends Gift To Mrs. FDR

Atlanta World Ga.

WASHINGTON—(ANP)—When President Roosevelt returned from his recent trip he brought to Mrs. Roosevelt a gold bracelet, a gift from Haile Selassie. Of the bracelet Mrs. Roosevelt said, "It is as soft and pliable as any material." To the President's daughter, the Lion of Judah presented a string of beautiful gold beads. These were among the gifts received by the President's family from the three oriental sovereigns who were entertained aboard the U. S. warship when Roosevelt visited the orient. 3-14-45

From The Hell Of Okinawa:

A Different American Is Returning To The States

Pitts burgh Courier
5-19-45

Dear Editor:

My whole idea in writing this letter is to let the people at home know what part we are playing in this war of so-called "Freedom of Men." But, I can tell you one thing for sure about our people . . . they are in this thing for better or worse. That is, they are not coming back with the idea of just taking up where they left off. We are going to have the things that are rightfully due us or else, which is a very large order, but we have proven beyond all things that we are people and not just the servants of the white man. And the white fellows with us, as a whole, accept this as part of America. We had fun together; we slept together, ate together, shared and shared alike, even in death.

I have talked with fellows all through my service and my belief is that most of them are going to help us gain that right which is ours—even to the young Southern white boy. We have just forgotten about the old Southern rebel, for he is through, just as Germany and Japan are through. From now on, there is going to be a new spirit that is going home to take over and do what their forefathers fought to do—equalization for all men, regardless of race, color or creed.

Please pass this on to the people and America and let them know that a different American is coming home from the one who left.

Yours truly,
Pvt. Herbert W. Seward.
Somewhere on Okinawa

INTERESTING PEOPLE By Geo. L. Lee

Louisiana - Weekly
11-17-45

MRS. MARY McLEOD
BETHUNE
WHO WAS AWARDED THE THOMAS JEFFERSON MEDAL FOR BEING NAMED THE "OUTSTANDING WOMAN OF THE YEAR" IN 1942- ONCE WALKED BAREFOOT ACROSS PLOWED FIELDS TO GET HER FIRST BOOK LEARNING" IN THE RURAL SCHOOL FOR NEGRO CHILDREN NEAR MAYSVILLE, SO. CAROLINA. LATER WITH DETERMINATION AND A SOAP-BOX FOR A DESK- SHE FOUNDED THE NOW FAMOUS BETHUNE-COOKMAN COLLEGE IN DAYTONA BEACH, FLA.
LT. (JG) ARTHUR L. THOMPSON
THE FIRST NEGRO PHYSICIAN TO BE COMMISSIONED IN THE UNITED STATES NAVAL RESERVE. A GRADUATE OF MEHARRY MEDICAL COLLEGE, LT. THOMPSON LIVES IN DETROIT MICH.
OH DOC
Geo Lee
Copyright 1945 by George L. Lee

DR. W. E. B. DUBOIS has been asked by the State Department to sit in as an observer on the United Nations Education Conference now meeting in London.

This information was disclosed by the State Department last week to Mrs. Mary McLeod Bethune, president of the National Council of Negro Women, in reply to a request from that organization for representation at the conference.

Dr. DuBois, director of special research for the National Association for the Advancement of Colored People, is at present in London where he is attending the Pan-African Congress.

Race Pride vs. Value Received

Plain dealer — Kansas city, Ka.

More and More Negroes are developing racial consciousness and race pride. It can safely be said that all Negroes have race pride, however, there may be a lack of interest or indifference toward some things which have the earmark of racial advancement, but that does not depict the fact that Negroes do not have race pride. Negroes have learned to have race pride and at the same time have some common sense. They know what demands race pride and they know what does not demand race price. They are able to discern the demagogue who prates around under false colors as a leader expecting the rest of the race to go on forever supporting them and being fooled. The day has come for even members of our own race who desire to be leaders and hold high places to deliver. . . . When they deliver, they deserve the support of their race on two scores. Because of their ability to deliver and because of race pride. . . . But when they can't deliver, the race must maintain its virtue by eliminating such individuals at all cost, because they are dangerous to our general welfare and racial advancement.

11-9-45

There are those among us who will not allow the future of the race to be sold down the river to the tune of "For the good of the Race." Race pride is a virtue and those who expect the support of the race without giving something back are seeking to trample that virtue under the earth. No one expects a Negro merchant to take their money, ring up the cash drawer and wrap "Race Pride" in a sack and say "Thank You, Call Again." Such a merchant wouldn't stay in business long because the customers want value for value given. The same is true of those with whom we trust leadership and high places of duty. We expect value for value given. From this day on, we are calling upon our reading public to take stock of the fellow who comes before you asking for your support on "Race Pride." If after you have made an examination and find that the person is worthy on the basis of delivering and has a program to advance the race . . . give him or her all of the "Race Pride" you have—such a gift is a virtue.

69c-1945

Racial Consciousness

Your History

Dates Back Beyond the Cotton Fields in the South . . . Back Thousands of Years Before Christ.

By J. A. Rogers

Illustrated by SAMUEL MILAI

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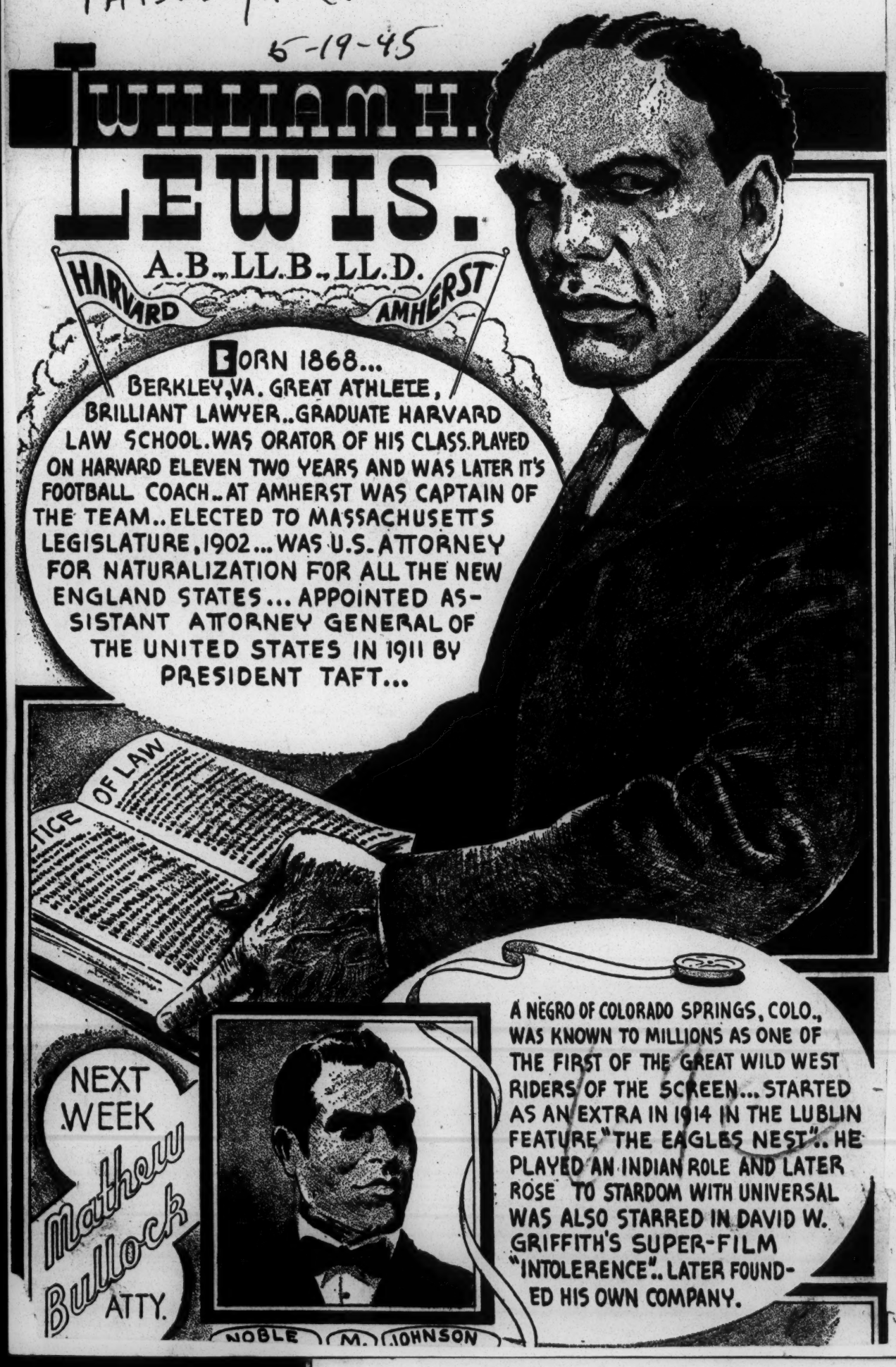
Pittsburgh Courier

5-19-45


WILLIAM H.
LEWIS.
A.B.,LL.B.,LL.D.
HARVARD
AMHERST
BORN 1868... BERKLEY,VA. GREAT ATHLETE, BRILLIANT LAWYER..GRADUATE HARVARD LAW SCHOOL.WAS ORATOR OF HIS CLASS.PLAYED ON HARVARD ELEVEN TWO YEARS AND WAS LATER IT'S FOOTBALL COACH..AT AMHERST WAS CAPTAIN OF THE TEAM..ELECTED TO MASSACHUSETTS LEGISLATURE,1902...WAS U.S.ATTORNEY FOR NATURALIZATION FOR ALL THE NEW ENGLAND STATES...APPOINTED ASSISTANT ATTORNEY GENERAL OF THE UNITED STATES IN 1911 BY PRESIDENT TAFT...
OF LAW
TICE
NEXT WEEK
Mathew Bullock
ATTY.
A NEGRO OF COLORADO SPRINGS, COLO., WAS KNOWN TO MILLIONS AS ONE OF THE FIRST OF THE GREAT WILD WEST RIDERS OF THE SCREEN... STARTED AS AN EXTRA IN 1914 IN THE LUBLIN FEATURE "THE EAGLES NEST".. HE PLAYED AN INDIAN ROLE AND LATER ROSE TO STARDOM WITH UNIVERSAL WAS ALSO STARRED IN DAVID W. GRIFFITH'S SUPER-FILM "INTOLERENCE".. LATER FOUNDED HIS OWN COMPANY.
NOBLE M. JOHNSON

How a Negro Looks On His Subway Job

Worker - N.Y. 3-18-45

By EUGENE GORDON

JOHN THOMAS FLEMING, conductor on the Independent Subway system, is almost as big as Paul Robeson and, if you didn't see him while he was speaking, you'd think it was Robeson: deep bass voice full of warm music. He lives at 443 W. 151st St.

I asked him, naturally, how black and white workers got along together on the Independent. 3-18-45

Fine, now, he said. White motormen and conductors, not being used to working with Negroes, were distant at first. That is no longer true. He has broken many a white motorman and conductor into a new job. Some of these men have since advanced far ahead of him. He, however, is listed for promotion to motorman, having taken and passed his examination Nov. 27.

Workers First to Get Along Fine

Relations with his white fellow workers had smoothed out to normal long before his relations with certain white passengers had become normal. I learned from various sources that some white passengers, seeing a Negro conductor, will attempt to provoke trouble.

Many Negro subway riders are still happily surprised when they see a Negro motorman or conductor. Some don't believe their own eyes. 3-18-45

A Negro woman from Chicago told Fleming that she was going to see about getting "my people" on the subway there. A white woman, volunteering that she was Irish, said:

"I'm glad to see you there. Now, hurry up front"—meaning the motorman's cab—"where you belong."

One white man told Fleming recently he was glad to see a Negro conductor, because "it shows you're as capable as a white man." Another asked, with a disagreeable snarl, how the hell a black man ever qualified for such a job. 3-18-45

Fleming could have told this man that he qualified through years of hard study. His apprenticeship as a Pullman porter helped, too. Examinations for conductor are stiff. To qualify for motorman he had to operate a train under road conditions—that is, he had to start it from a given point and to stop it within a given space. That meant knowing how to handle the intricate and important brake valves. He had to know, also, of course, how to read all the signals along the miles of underground track.

I asked him what a conductor's duties were. 3-18-45

"The safety of the passengers and your train, from the time you get on to the time you get off. For instance. From 207th St., Washington Heights, to Rockaway Ave., Brooklyn, for two hours, I am responsible even for the motorman when I'm operating between stations. It's the conductor's duty to buzz the motorman if I think he's going too fast. Conductors and motormen as a rule work in the closest cooperation."

The conductor's responsibility includes the closing and the locking of all doors. The doors are considered locked only when the red lights above them go out.

"The public just doesn't realize the strain a conductor works under," Fleming said. "Each platform is 660 feet long. The conductor must see from one end to the other. He's got eight cars, each one 60 feet, six inches long. That means," he emphasized, "that a conductor must see eight times the length of his car down a platform that sometimes is not too well lighted."

A passenger on such a platform, running out from behind a pillar to dash into a car while the doors are closing, shouldn't blame the conductor for being buffetted a bit.

"If you were going to pass along a word of advice or caution to the subway-riding public," I asked, "what would it be?" 3-18-45

He said:

"Cooperate. The public should cooperate with one another. The person standing in the door prevents others from getting on or off. Another thing. The best place in the rush hour is the center car. It's better to get on the center car and walk to the car you want than to all crowd at either

It appears to be the old "you scratch my back, and I'll scratch your back" routine again. Under this arrangement the operators

Earl Conrad

Chicago Defender

'Tell Us of the Negro'

THIS IS a period of great cultural achievement for the Negro. I think it is right to refer to it as a time of renaissance. That is because there was an era in American life when the principal cultural slogan was: "Tell us of the Negro."

In the 1850s, when the slave question wracked the nation's conscience, literary and artistic movements reflected the politics of that day. While Frederick Douglass, William Lloyd Garrison, Wendell Phillips, Harriet Tubman, Sojourner Truth, John Brown and hundreds of others worked feverishly in anti-slavery actions, artists, poets, novelists did their bit in their specific spheres.

Harriet Beecher Stowe wrote "Uncle Tom's Cabin;" the poet John Greenleaf Whittier daily versified on the Abolitionist issues, and sculptors, cartoonists and portrait painters described in their mediums the great movement for freedom.

Today there are important libraries filled with that cultural heritage. I have in mind especially the Schomburg Collection in New York presided over by Dr. Lawrence D. Reddick. Then there is the Metropolitan Museum of Art in New York housing scores of art works which have come down from that time.

Great Upsurge

WE KNOW that there was a prolonged period in American life when the Negro ceased to be considered part of the democratic problem: he was submerged in caste bondage. That was from about 1900 to 1930. The Negro was fighting alone mainly. He could not crash the arts, save in music, for North and South wanted him to go on singing, telling himself and all others that he was happy in the face of serfdom.

Then came the depression thirties, and after that World War II, then the segregated Army shocking white America as well as Negro America, and then, in protest, the great Fair Employment Practices Act movement—and once more the issue of the Negro is No. 1 in our land. Again the cry in ever-widening circles is: "Tell us of the Negro."

And white America is being told of the Negro: and the Negro is hearing more of himself, from himself and from the white world. America is being told of the man and woman of color in opera, literature, art — in all the mediums of culture.

Yesterday And Today

Consider the upsurge of the great revolutionary Negro press—which makes the South tremble once a week. The press is making a terrific impact: and it is part of cultural America, part of the renaissance, direct descendant of the spirit of Garrison and Douglass. I use the word revolutionary with all the care and restraint at my command. The Negro press is the most revolutionary force in our society today. This press I am a part of is culture with a historic wallop.

Cultural Renaissance

NEGRO MAGAZINES have sprung up and are doing a historic job. Such vehicles as Negro Digest, Headlines, Negro Story, Color, Newspic, Journal of Negro Education, the Negro History Bulletin, Crisis, Opportunity, and many others reach hundreds of thousands of all color.

In Manhattan there is the National Negro Opera company and the flourishing American Negro theatre; in Chicago there is the annual Music festival; and in Marshall, Texas, at Wiley college there is being built a large log-cabin theatre.

These are only a few of the movements and organizations that are helping to make this renaissance. I'll speak some other time of how "the Negro question" has shot through the whole fibre of current white culture in the theatre and literature: the impact is enormous there. But it all totals up to a picture of cultural progress; it reflects the desire and need of America for a great social advance; and it contributes to that drive toward social change. All hail the cultural renaissance! Tell us of the Negro—and the coming of true democracy!

SPRINGFIELD, MASS.
REPUBLICAN
Circ. D. 12,360

SEP 22 1945

THE WORLD OF BOOKS

'WE HAVE TOMORROW'

Success Stories of 12 Young Negro Men and Women

In "We Have Tomorrow" (Houghton Mifflin; $2) Arna Bontemps, an American Negro author, has assembled 12 stories of young Negro men and women who have in notable measure overcome the obstacle of racial discrimination. The most outstanding thing about these people is the fact that they have entered into fields which have never before been traversed by Negroes. Mr Bontemps is sincere and sympathetic in his portrayals of these successful young men and women.

Some of the characters portrayed in the book are not well known. Most of them are from underprivileged homes. Their achievements alone could make a story. Among the more interesting characters are: E. Simms Campbell, whose cartoons and advertisements are well known; Mildred Blount, who began designing clothes and hats as a youngster and whose hats are worn by famous women of America; Horace Cayton, whose interest in sociology helped to improve the living conditions of Negroes in Chicago; Beatrice Johnson Trammell, whose important work as a public health nurse helped to curb the epidemics of malaria; Emmett May, who was an ensign in the navy and while serving for his country discovered his place among his own people; Hazel Scott, who is now a talented pianist noted for her originality, and Benjamin Davis, Jr., the first Negro graduate of West Point, who achieved the rank of colonel in the army air corps.

Some of these stories are interesting, but the book as a whole has an effect of monotony. The same pattern is followed throughout. Each story is written in the same manner, beginning with the trials and tribulations of childhood and ending with the ultimate success of the individual. The characters seem almost too perfect; all of them are easygoing and undaunted by failure or misfortune.

Mr Bontemps holds out hope for other Negroes in America; he hopes for the fulfillment of the American promise and the proof of a real democracy. He has demonstrated to America that some of the most intelligent and useful people in this country are Negroes. It is up to America to give them their tomorrow.

ELIENNE RUTH WELTMAN.

STERLING, ILL.
GAZETTE
Cir. D. 8,145

SEP 24 1945

From Our Readers

THE NEGRO PROBLEM

Rock Falls, Sept. 23, 1945

Editor Daily Gazette:

On a recent trip that took me into seven big city railway terminals and on trains I had an opportunity to observe the Negroes, and there were many of them. Those I saw were just as good looking, just as well mannered and as well dressed as the white people. This is saying a great deal for the Negroes, for around 90 years ago the colored people were not allowed to do anything to improve their minds nor their manners and were not given a chance to get the wherewithall to buy good clothes.

On one stage of my trip I took dinner in a cafeteria car, something new in dining car arrangements. About one-half of the car was given over to diners and the other part was used by those who served. Along each side of the car ran an upholstered couch. In front of this was a succession of counters and open spaces. The diners passed through the spaces to get into and out of the seats. I took my seat near the door. A waitresses soon came and said, "Food or drink?" I said "Food." She handed me a menu. On one page was a list of drinks. On the opposite page was a list of foods.

I gave my order and was served. While I was eating I had a chance to observe the others present. About one-third were Negroes. They were sandwiched in with the whites and all ate, drank and talked to each other and there was no indication of the color line whatsoever. The Negroes I saw on the entire trip got treatment that all well-behaved people are entitled to regardless of race, color or creed.

J. W. Cleveland.

Interesting People --By Geo. S. Lee

Journal & Guide Norfolk, Va.

ENSIGN PHYLLIS DALEY
OF NEW YORK
WAS THE FIRST NEGRO TO BECOME A NAVY NURSE AND THE FIRST TO BE COMMISSIONED AN ENSIGN.
A NATIVE OF NEW YORK CITY ENSIGN DALEY IS A GRADUATE OF THE LINCOLN SCHOOL OF NURSING AND WAS A PUBLIC HEALTH NURSE BEFORE ENTERING THE NAVY
FIRST
Geo Lee 11-24-45
DUKE ELLINGTON
KING OF SWING
WHO STARTED TAKING PIANO LESSONS AT THE AGE OF SIX, ONCE STUDIED COMMERCIAL ART AT THE ARMSTRONG HI-SCHOOL IN WASHINGTON, D.C. AND BECAME SO GOOD THAT HE RECEIVED A SCHOLARSHIP TO PRATT INSTITUTE. BUT RAGTIME AND THE PIANO WON OUT OVER ART.
Copyright 1945 by George S. Lee

69c-1945

Racial Consciousness

Interesting People --By Geo. S. Lee

Journal and Guide Louisville, Kentucky

JOSH WHITE
AMERICA'S SINGING TROUBADOUR
ONCE TURNED DOWN $87,000 IN MOVIE OFFERS IN ONE YEAR BECAUSE HE REFUSED TO TAKE PART IN PICTURES THAT WOULD PORTRAY NEGROES IN A MANNER THAT HE FELT WOULD BE DEGRADING.
Geo Lee
DEPUTY SHERIFF SPEARS
THE FIRST WOMAN DEPUTY SHERIFF IN THE STATE OF CALIF.-
MRS. DORIS E. SPEARS WAS APPOINTED TO THE LOS ANGELES COUNTY SHERIFF'S STAFF
HEY!
WAIT A MINUTE BIG BOY!
FIRST
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INTERESTING PEOPLE The Afro American Baltimore MD By George L. Lee

Essanda Goode Robeson
(MRS PAUL ROBESON)
AUTHOR OF THE RECENTLY PUBLISHED "AFRICAN JOURNEY" WHICH WAS STARTED IN 1936 WHEN SHE AND HER SON PAULI TRAVELED THROUGOUT AFRICA AND WAS NINE YEARS IN THE WRITING ONCE WORKED AS A TECHNCIAN IN SURGICAL PATHOLOGY AT THE PRESBYTERIAN HOSPITAL IN N.Y. SHE IS NOW STUDYING FOR HER PH.D DEGREE IN ANTHROPOLOGY
12-15-45
JUSTICE FRANCIS E. RIVERS
FIRST
WHO WAS THE FIRST NEGRO ELECTED ASSOCIATED JUSTICE OF THE NEW YORK CITY COURT AT AN ANNUAL SALARY OF $17,500 - STARTING JAN 1944 - FOR A TEN YEAR TERM - WORKED HIS WAY THROUGH YALE BY WAITING ON TABLES - WASHING DISHES - AND COLLECTING BILLS AND WON HIS PHI BETA KAPPA KEY IN 1915.
Geo Lee
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Interesting People --By Geo. S. Lee

Journal and Guide Norfolk Va.

DOROTHY MAYNOR
12-8-45
THE BRILLIANT SOPRANO WHO WAS RECENTLY AWARDED THE HONORARY "DOCTOR OF MUSIC DEGREE" FROM BENNETT COLLEGE, GREENSBORO N.C. WITH THE CITATION - "POSSESSOR OF A VOICE OF RAREST BEAUTY, INSPIRER OF THOUSANDS, AMBASSADOR OF YOUR PEOPLE TO THE HEARTS OF THE WORLD, DEVOTED DAUGHTER, LOYAL WIFE, AND INSPIRING ARTIST" - STARTED HER MUSICAL CAREER IN THE FAMOUS HAMPTON INSTITUTE CHOIR.
THE FIRST DOCTOR OF CULTURE
DR. LESLIE COLLINS
28-YEAR OLD LOUISIANA BORN, SCHOLAR-TEACHER-AUTHOR IS THE NATION'S FIRST PERSON TO RECEIVE A PH.D IN AMERICAN CULTURE (JUNE '45) A NEWLY CREATED STUDY AT WESTERN RESERVE UNIVERSITY
PH.D AMERICAN CULTURE
FIRST
Geo Lee
12-8-45
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African Academy to Present First Dance, Musical Festival in Norfolk

The Afro-American Baltimore, MD.

12-15-45

NORFOLK, Va.—Final arrangements have been completed for the Norfolk presentation of the tremendously successful annual dance and music festival of the African Academy of Arts and Research, at the Norfolk Arena Auditorium, 9th and Granby Sts., for two performances, Monday and Tuesday evenings, Dec. 17 and 18.

Titled "African Dances and Modern Rhythms," it highlights dancers and musicians representing Africa, Brazil, Cuba, Haiti and the United States.

The African Academy presents these festivals each year as part of its general program of fostering good-will between the United States and Africa, by getting the peoples of the two continents acquainted with each other.

Speakers at Festival

Speakers at the Norfolk Festival will include Commissioner Maurice P. Davidson, member of the New York Power and Light Authority; K. Ozuomba Mbadiwe, president of the Afrlcn Academy; the Rev. James H. Robinson of NYC, Dr. Charlotte Hawkins Brown, noted educator, and Ralph P. Bridgeman, president of Hampton Institute.

The cycle of rhythm in dance, song and drumbeat from ancient Africa to the United States begins with a large-scale African ballet, "Festival at Battalakor," conceived and staged by Asadata Dafora, most famous of African dancers, whose dance-operas and recitals are invariably hailed with great praise.

Dafora himself, Alma Sutton, well-known speciality dancer; Clementine Blount, and a corps of drummers headed by Norman Coker and Alphonse Cimber, in a company of 35, will be seen in this colorful spectacle of 17th Century Africa.

Lucky Roberts to Demonstrate

Brazilian and Cuban dances will be presented by Princess Orelia and Pedro, featuring some of their best known numbers; the Duke of Iron, one of the most noted representatives of Calypso in this country, and Lucky Roberts, whose piano playing and compositions have been cheered for many years, are other headliners on the program. Roberts will be aided by his wife in demonstrating contemporary rhythms at the piano.

Tihs is the first time such a large-scale sago of rhythm will have been presented in the South. If this engagement is successful, a further tour of other cities may be arranged.